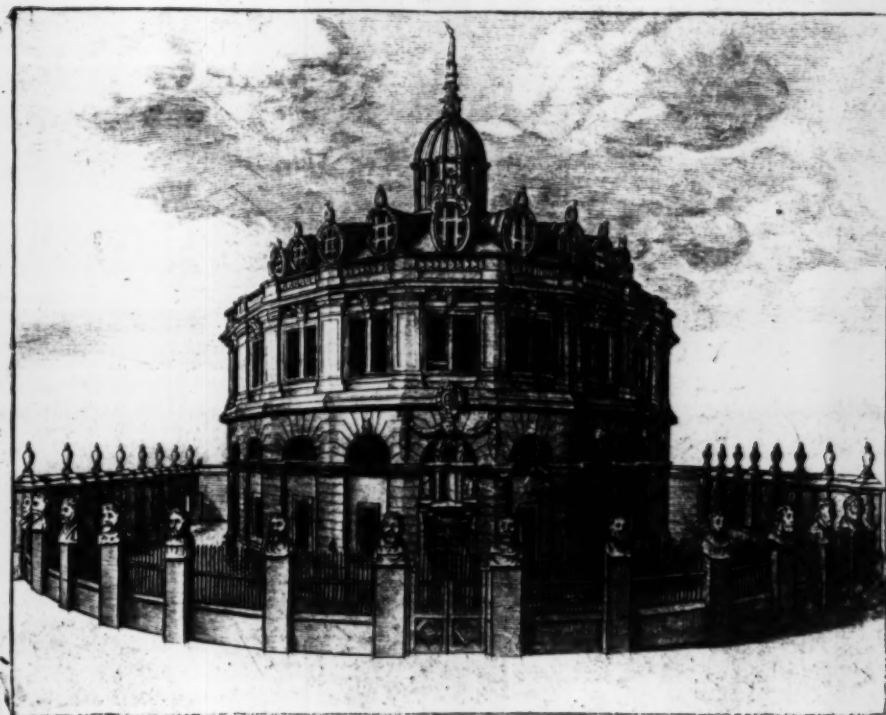


A  
COMMENTARY  
ON THE  
PROPHECY  
OF  
MICAH,

By EDWARD POCOCK D. D. *Canon of Christ-  
Church, and Regius Professor of the Hebrew Tongue  
in the University of OXFORD.*



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TO THE RIGHT REVEREND

FATHER IN GOD

S E T H

L O R D B I S H O P

O F

S A R U M.

MY LORD,

**T**HE concurrence of severall reasons, (each of which were sufficient) have moved me to offer to your gracious acceptance this Essay. First, my duty to your Lordship as my Diocesan, who may justly challenge from me some account of my employments. Secondly, that gratitude which obligeth me to acknowledge your Lordships many favors extended to me and mine. And thirdly the need of patronage and protection that this Work hath, in regard that there is in it much stress laid on such part of Learning, (the Orientall I mean,) which of late, if not all along, hath had that unhappiness, as to be scarce able to keep it self, not only from neglect, but contempt, as needless; at least of no great use or necessity. In some places abroad where it formerly found great encouragement, (if we may beleive generall complaints,) it hath now little regard, although I doubt not but that it will in good time recover its honor. That it may not be so

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*among us at home, it must ow to the favour and countenance of men excelling as in authority and dignity, so in learning and judgement; in which rank none being more eminent, so none will be more ready to afford it then your Lordship, who have your self alwaies been a lover of those Studies, and by long experience know and have made known the usefulness of them. I shall not here trouble your Lordship with giving an account of what is in these Annotations done, that being the proper work of the Preface. I shall only adde that besides the former motives, I have a strong encouragement to make this address to your Lordship from an assured confidence, that whatsoever it be that I bring, being the best that I have at present, and proceeding from those intentions with which it is offered, it shall by your Lordship be favouredly accepted from the hands of him who is*

MY LORD

Your Lordships most humble  
Servant

EDWARD POCOCK.

# THE P R E F A C E.

**T**HE main thing in these Annotations endeavoured, is to settle the genuine and literal meaning of the Text. Seeing it is often very differently rendred by Interpreters, according to their different judgments, from what we read in our *English* Bibles; and that in them also we have various readings in the Margin, I have laboured as far as I could to find out the truth among them, by examining such as I have occasion to take notice of, by the Original *Hebrew*, which is the standing rule which was at first by the goodness of God for such delivered to us by the Prophets and holy men divinely inspired, and hath ever since, by his wonderful Providence, been preserved uncorrupt and sincere.

Of any that shall question it, we may ask when it was corrupted, whither before Christs time or since? If it be said before, and as an argument alledged for it, that there is a Translation of greater antiquity then his time, viz. in *Greek*, which so much differs from the *Hebrew* Copies which we now have, as to shew that in the Copy which the Authors thereof had, many things were read otherwise then in these, we are not to be moved by it, except three things be first made evident, 1. That the Copy which they had was a truer Copy then any reserved among the Jews which might be derived to us from them. 2. That those Interpreters strictly and precisely followed the letter of their Copy, and did not give themselves liberty of expressing what they conceived to be the sense and meaning, either more largely or in different words, or had not some notions of the words which are not now so usually known. 3. That the Copies which we have of their Version be genuine and uncorrupted, as they proceeded from them, without mixture or alteration. Which things have not yet been sufficiently proved, and I suppose cannot be.

Again, if it had been before Christstime corrupted, it can scarce be doubted but we should have heard of it from him, who so often reprehending the Jews for their perverse Interpretations of it by the Glosses of their Traditions, we cannot think but he would much more have reprooved them if they had corrupted the Text it self.

And after his time it is no way probable that it could be altered or corrupted by any concurring malice of the Jews, (as it must have been done by a general conspiracy for corrupting all the Copies, or else would have been a vain attempt) seeing it cannot be doubted but that among so many thousands of them, of whom many were converted to Christ, and among them divers others (we may well suppose) like *Apollos*, mighty in the Scriptures (*Act. 18. 24.*) many had in their hands true Copies of it, by which they would have discovered any forgery. And from them, that there were Copies imparted to other Christians also we have reason to think, when we find that among them for many years after Christ the Scriptures of the Old Testament were read in their Churches in the *Hebrew* language: for that it was so among the *Syrians* we have from a learned man of that Nation, who in a Book that he wrote in *Arabick*, concerning divers heads of the Christian Religion, speaking of their manner of reading the Scriptures in the Church, saith *كان في القديم تقرأ الكتب العتيقة*, i. e. *In ancient time the Books of the old Testa-*

\* Al Tacriti c. 29.

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*ment were read in the Hebrew Tongue, till S. Ephraim forbid it:* which we cannot think was for any other reason, but because they looked on the Hebrew as more genuine and authentick than any Translation, not that they had not then Translations of the Scripture in their own Language, as we shall by and by shew to be more than probable.

For these and other reasons, even the care that the Jews themselves (as is by all known and confessed) alwaies took of writing it exactly true, as that whereon their own preservation depended, we cannot on any probable grounds question the integrity thereof. Yea a learned <sup>b</sup> man, who is looked on to have laboured as much as any to question the integrity of the *Hebrew* Text, doth confess that in Christs time, and *Jonathans* the Paraphrast, the Hebrew Books that they then had were the same that we now have. And what then have we farther to be solicitous about in this matter? For of those was then the Book that our Saviour stood up to read in the Synagogue, and expounded by the same Spirit which first dictated what was therein written. *Luc. 4. 16, 17. &c.* and the reading of which he justified by asking the Lawyer, who would know what he might do to inherit eternal life, *What is written in the Law? how readest thou? Luc. 10. 26.* These the Scriptures, which he bad the Jews to search, as in which they thought to have eternal life, and as which testified of him, *Jo. 5. 39.* and the same those of which he saith, that *He came not to destroy but to fulfill them: and that till Heaven and Earth pass, one jot or tittle should not pass from them, till all were fulfilled, Mat. 5. 17, 18.* and which he so often cites and refers the Jews to, and the fulfilling of which he made the rule of what he did and suffered. Which his divine approbation of them, without questioning the Copies they then had of them, may justly seem to us a testimony of the integrity of them at that time, of greater validity than any human testimony from any different reading in any Translation, to make us question it. However these arguments may be eluded by such as will be contentious, yet they are such as may well sway with a sober mind, that neither before nor after Christs time the Hebrew Copies were corrupted, and so ought to be our undoubted rule.

The forecited <sup>c</sup> Author saith that Translations are to be examined by the original Text, if any Copy of it be uncorrupted, and not that by translations: and that is that therefore, which not doubting those Copies that we have to be so, I have endeavored in part to do, so far at least as may serve to justify, or to give account of, that Translation of our own which we follow; (and deservedly, it being such and so agreeable to the Original, as that we might well choose among others to follow it, were it not our own, and established by authority among us:) which could not well be done without comparing it with others also, and bringing all to the original Hebrew, as the test, as hitherto it hath had the honour to be esteemed, and will so still have, having on it that divine impress which will maintain its right and dignity against all that can be opposed.

For the end proposed it was oft necessary to look into the signification of the words in that Tongue, and what several senses they are capable of, that it may accordingly appear which of such as by several Interpreters are fastened on them, will be best agreeable to the place in which they occur, and according to the construction they are used in. For by the different understanding of them is that great variety which is amongst Interpreters, of which account cannot be given, much less they be thought oftentimes reconcilable, or that all their different Versions proceeded from one Fountain, or at least one reading: but looking therein it will be made apparent that the variety proceeded not from any variety in their reading, but from the variety of significations of one word: among which some have, according to their different judgement,

<sup>b</sup> Lud. Capell. in Crit. defens. p. 572. <sup>c</sup> Id. p. 625.



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preferred one, some another, yet so as that all have thought themselves to follow the same Original, and ought not presently to be condemned, as disagreeable to it. According to this respect, several places in the new Testament cited out of the old, which according to the usual Translations seem to differ from them, as there now read in the old, will be found not to differ at all from them, according to another signification which the word, in which the difference is placed, is as capable of as that by modern Translators usually given it, and by them that follow those Translators looked on as having no other. As for example's sake. Where we find, *Heb. 8. 9. And I regarded them not, saith the Lord*, cited out of *Jeremy, c. 31. 32.* where is in ours and other Translations read, *Although I was an husband unto them, saith the Lord*: a man would think that these proceeded not from the same reading of the Hebrew Text, till enquiring into the word בעלתי *Baalti* in that Language, he find that that hath both these significations *to be an husband*, and *to despise, loath, or not have regard to*; and so (to omit other examples) in that signal place in this Prophecy of *Micah, c. 5. 2.* which being cited *Matt. 11. 6. Thou Bethlehem Ephrata art not the least among the Princes of Judah*, will seem to flow from another reading then what now is read in the Prophet, *Though thou be little among the thousands of Judah*; till upon enquiry it be found that the word צער *I[sair]*, used by the Prophet doth signify as well *great or illustrious*, as *little*. Then will the difference appear to be from the Interpreters taking, some the one signification, others the other: and that therefore these places might be rendred in the old Testament to the same purpose, that they are in the new. One Translation therefore is not presently to be condemned, because it differs from another, but both are to be tried by the Original; and when they may both be found to agree to that, neither is rashly to be condemned, but with due deliberation and discretion, that to be followed which may give the most convenient meaning to the place; which may oft be so doubtful a case, as that a man, though of good judgement and a discerning spirit, may be put to a stand, and will not dare rashly to determine on either side.

This having been observed by our Translators, they have with great modesty and ingenuity, we see, put various readings or rendrings in the Margin of our Bibles, as doubting which to prefer, and leaving it to the prudent Reader which to choose; as if the one and the other were (as the Jews in such cases use to speak) *both the words of the living God*; both true and agreeable as well to the original words as to the analogy of Faith. And such modesty is by all in interpreting the Scriptures very imitable, and being observed would prevent many quarrels, in which the truth, by rashly contending for it, is lost, and such uncharitably censured; as forsaking the truth, which did heartily seek it, and perhaps did not err from it.

Now for these ends, *viz.* both of finding the one or several significations of some words, where there was any dubiousness or difficulty, and the convenientest meaning of them in the place; agreeably to the scope or context, I have made use of (according to my skill) the best helps as I could meet with, and those of several kinds. Such are, The comparing of such places, as the word or expression that is to be explained, occurs in, elsewhere in the Scripture. 2. The inspection of several of the most approved Translations. 3. The use, either of such Books as give the signification of single words, as, *Dictionaries*, &c. or else labour to give the meaning of them as joined with others, as, *Commentators and Expositors*. The Translations that have been looked into are both ancient and modern; the more ancient, the Greek, (commonly called the *Septuagint*) and the Latin, (known by the name of the vulgar Latin) and the Syriack and the Arabick Versions. The Greek and Latin have been so long known in all places in this Western part of the World, and so much by many hath been  
said



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said of them, that it will be needless to give any account of them: but the other, *viz.* the Syriack and Arabick, though well, and only, known in the Eastern parts, so unknown among us, till the late noble Editions of the Polyglot Bibles at *Paris* and *London*, that it may seem requisite to give some. That the Syriack had anciently a Translation of the Scripture into their Language, is manifest, and such as may challenge priority of the Greek it self, if we may believe them. But for making the matter more clear, we may observe that they have two Translations, the one done out of the Hebrew, the other out of the Greek. *Gregorius Abul Pharajius* in his History, (which was printed at *Oxford* in Arabick and Latin) thus tells us, that the Greek Version made by the LXXII Elders in *Ptolemaeus Philadelphus's* time, which was received not only by the Greeks, but by most Sects of the Christians, yet was not followed by the Syrians, especially the more Easterly ones: For that they had a Translation which was called the Simple or plain Version, because the Translators did not in it so much labour for elegance of words, which was conformable to the Copy of the Jews: but (saith he) the more Western have two Translations, that Simple one, which was translated out of Hebrew into Syriack, after the coming of Christ, in the time of *Addaus* (or *Thaddaus*) the Apostle; or as others affirm, in the time of *Solomon* the son of *David*, and *Hiram*: and another more florid made according to that of the LXXII out of Greek into Syriack, a long time after the Incarnation of our Saviour. For better understanding what he saith, and the opinion of those of that Nation, we may farther take notice of what an ancient Bishop (*Soaded* Bishop of *Hadetha*, cited by the learned *Sionita* in his Preface to his Edition of the Psalms in Syriack and Latin) saies, That as to the Translation of the sacred Books it was thus, the *Law*, *Josue*, *Judges*, *Ruth*, *Samuel*, *David*, (or the *Psalms*) the *Proverbs*, *Ecclesiastes*, *Canticles*, and *Job*, were done in the time of *Solomon*, at the request of *Hiram* King of *Tyrus* his friend. The other Books of the old and new Testament in the time of *Abagar* King of *Syria*, by the care of *Thaddaus* and other Apostles. Their later Version I suppose to have been made by *Thomas Heracleensis*: for so I find in a Syriack MS (of which account is given in the Preface to the second Epistle of *S. Peter* in Syriack, Greek and Latin, printed at *Leiden*, An. 1630.) a distinction made betwixt the Translation which was made in ancient daies, and the Translation of *Thomas Heracleensis*. And so in the old Testament in the MS. Syriack Copy, is there prefixed to one Version of the Story of *Susanna*, that it was according to *the Translation of Heracleensis*, (for there are two Versions of that Story in the Copy, but neither of them may be supposed to belong to the ancient simple Version, as neither probably any of the Apocryphal Books; before some of which (as the first book of *Esdra*) is put, *That they were conformed to the Tradition of the LXXII*, and at the end of it, *that it was not found in the simple Version*, and so likewise before *Tobit*.) When this *Tho. Heracleensis* lived I have not yet met with any certain Narration, only I find him signalized in a Syrian Calendar among their Saints or holy men, by having his name among those, to whose memory the 26. day of *Haziran*, or *June*, is consecrated, which makes it probable that he is not of late standing; which will farther be confirmed, if he be the same (as I suppose he was) of whom *Schultingius* makes mention in his *Bibliotheca Ecclesiastica*, tom. 3. pag. 106. by the name of *Thomas Harchalanus*, giving account of him out of a Catalogue of Missals made by *Ignatius* Patriarch of *Antioch*, that he translated out of Greek into Chalde (as he calls the Syriack) the Missals of *John* the Evangelist and of *Clement*, about four hundred and seven years after Christ. But when the Syrians contend for the Antiquity of their Version, we see it is for that other more ancient. But besides what they say for themselves, wherein perhaps they may seem to go too high, we have not only from the Greek Fathers, but from all our Copies of the LXXII it self undoubted

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doubted proofs of the very great antiquity of some Syriack Version. In all the Editions that we have of the LXXII, ( except the Complutenſian ) as well that out of the very ancient Copy in the Kings Library, as the reſt from other Copies expreſſed, we have at the end of *Job* theſe words, *Ὁ Ἰσχυριώτης ἐν τῇ Συριακῇ Βίβλῳ*, &c. *he is interpreted out of a ( or the ) Syriack Book, i. e. the Bible,* ( for out of no other Book would they have taken words for authentick Text. ) Which ſhews that there was a Syriack book ( or Tranſlation ) ancienter then any of them : and that it was ſo written in thoſe ancienter Copies, out of which any of them were tranſcribed; they all of them, though in other things differing between themſelves, agreeing in it. And this plainly gives us to look on the Syriack Verſion as very ancient, which is that which at preſent we ſay, and withall ſeems a ſufficient proof, that ( as we above intimated ) there was before *S. Ephraims* time ſuch a Tranſlation among the Syrians in their own Tongue, which they might have uſed, if they had not thought the Hebrew more authentick, and as ſo, given that honour to it, aſto uſe only it in their Churches. If they had not then had any, his forbidding them to uſe the Hebrew had been a depriving them of any uſe of the Scriptures of the old Teſtament, which we ſuppoſe was not his mind to do, but only to cauſe them to be read in a more intelligible Language, in which he is ſaid to have written Comments on it.

But although this be as much as may ſuffice to our preſent purpoſe, yet having fallen on the mention of this matter, it may perhaps not be amiſs by the way, to endeavor to give farther ſome little account of it, which if any think not to be of much concernment, he may paſs it over.

Whereas the laſt Chapter of *Job* in the Hebrew Text and ſuch Tranſlations, as follow it, ends with the 17. verſe, and theſe words, *So Job dyed being old and full of daies*, in the Greek called the *Septuagint*, are added to the quantity of ſeveral verſes more, and that ſo anciently that ſome of the Greek Fathers have commented on them as authentick Text. <sup>a</sup> *Olympiodorus* ſaith that they were delivered as ſo from the Apoſtles themſelves, and *Polychronius* that they were ſo accounted by the Fathers. There is firſt added, *It is written that he ſhould riſe againe with thoſe whom the Lord ſhould raiſe*. Then follows what we mentioned, *He ( or this man ) is interpreted out of the Syriack book, dwelling ( or that he dwelt ) in the Land of Auſitis ( or Uz ) in the borders of Idumea and Arabia: and his name was Jobab*, with other things concerning his wife and a ſon, and his Genealogy, as that he was of the poſterity of *Eſau*, and the fifth from *Abraham*, and reigned in *Edom* after *Balac*, &c. as likewise concerning his friends that came to viſit him; after which in the Copy printed according to that very ancient M. S. in the Kings Library is repeated again a briefer account of *Job* himſelf, having prefixed to it as before, *He is interpreted out of the Syriack book*, but in other Copies, this is not found. What uſe to make of this we ſhall after ſee. And it is by diſverſe ancient and modern taken notice that *Aquila* and *Symmachus*, who tranſlated the old Teſtament out of Hebrew into Greek, concluded that Book as the Hebrew doth, but that *Theodotion*, who likewise ſo tranſlated them, and lived about 180. years after Chriſt, concluded it as the *Septuagint* doth, with Additions out of the Syriack Verſion.

But here may be objected againſt what we would thence infer concerning the antiquity of that Syriack Verſion, what is by ſome of the Greeks ſaid that by the Syriack, named in thoſe Additions to *Job*, is meant the Hebrew Tongue; to that purpoſe makes what in an Anonymous Greek Author, ( whoſe words were imparted to me by my Reverend and moſt learned friend Dr *Thomas Maſhall* ) prefixed in a M. S. Copy to *Joannes Melala*, is ſaid, *viz.* that it was *Origens* opinion that it is ſo. Of what credit that Author is I know not, for it is not likely that *Origen* thought or ſhould ſay ſo. In that Commentary on *Job*,

<sup>a</sup> Pro'm. on the Catena on Job, printed at London, 1637.

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which goes under his name, it is said that that Book was written first in Syriack, and then done into Hebrew, being polished and completed by *Moses*. If so, then the Syriack and Hebrew in his opinion were looked on as different. But that Book is looked on as spurious, and the opinion a groundless conjecture. What *Origen* thought may easily be collected out of his Epistle to *Africanus*, part of which is set forth before the Text of *Job*, by the learned *Patricius Junius*, printed according to the MS copy in the Kings Library, where he saith that those words which follow in the Greek after the 17. verse of the last Chapter are not found among the Hebrews, and therefore neither in *Aquila*, but in the LXXII and *Theodotion*. Had he thought that by Syriack, out of which it is expressly said they were taken, had been meant Hebrew, he could not have said they had been wanting in the Hebrew Books. However, by others it is so said. For so *Nobilius* in his various readings of the Greek tells us, that the Greek Scholiast saith that he calls the Hebrew dialect, Syriack, because of the affinity betwixt them, and endeavors to prove it. Of that Greek Scholiast, I can give no account but from him. But in *Olympiodorus* in the *Catena* on *Job*, we have the same expressly affirmed, who having observed that *Aquila* and *Symmachus* end where the Hebrew doth, but *Theodotion* hath the same additions that the LXXII, then gives his opinion thus, *The Hebrew dialect he calls in this place Syriack*; then confirms it with those very loose and unconcluding arguments; *because the Syriack language is of very high affinity with the Hebrew, having the same number of letters (viz. 22.) and then because Judea is comprehended under the name of Syria.*

But though this be by him and others, who perhaps looked not much into those Tongues, affirmed, we cannot be much moved by it. For besides that no such words are found in any Hebrew copy, which he himself confesseth, and so destroys what he would affirm, if Hebrew and Syriack be one, we cannot think it an opinion generally received by the Fathers. Some of them certainly knew, that to say Syriack and Hebrew were different things, and would not confound them by calling one the other. Besides, what we have already said from *Origen*, *S. Chrysostome* (who living long at *Antioch* in *Syria*, could not but know what was meant by the Syriack language,) on the 48. Psalm, according to the Greek division, in one verse, cites both the Syriack and the Hebrew, and as distinct readings; and so *Theodoret* on Psalm 115. and on *Jonah* 3. 4. to omit many other testimonies, several of which are found in the Greek Scholiast, and *Nobilius's* Notes thereon.

And whereas, as the same *Nobilius* observes, some say that by Syriack is meant Chalde, that signifies nothing, for it will be no more then to say, *by Syriack is meant Syriack*: for these are at most but two Dialects of one Tongue, however it hath obtained that that which the Jews retained after their return from *Babylon*, where they learned it, and lost much of their own, and framed much to the rules of the Hebrew, be peculiarly called Chalde, as any that would know more of it may see in the learned Preface of *Ludovicus de Dieu*, to his Grammar of the Oriental Tongues. To this day divers of the Syrians call themselves Chaldeans, and their Tongue Chalde, and that which we call Chalde the Jews call אַרָמִי *Arami*, Syriack. And what then would, if this were granted, be thence concluded, but that either the book of *Job* was written in the Chalde Dialect, or else that there was in it a Translation of that Book in which those additions were read as authentick Text when the Seventy translated it into Greek, and they followed its authority. Neither of which I suppose will be granted; for besides that, in the Chalde Paraphrast that we now have, no such additions are found, it is manifest that that is of much later date then *Ptolomæus Philadelphus* his time, and that there was any other in his time in that Dialect, which is now lost, none can prove, nor will any Christians



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istians easily grant, although \* some Jews contend for it, and would have the Greek of the Seventy to have been translated out of that, and not out of any genuin Hebrew copy, which is too great a flurre to be cast upon it. There is therefore nothing said except they mean it is the Hebrew which is called Syriack, and who should mean so? surely not the Seventy, who by all are said to have been Jews; they would not so far have profaned their *holy Tongue* (as they all call it, by way of excellency to distinguish it from all others and \* peculiarly Syriack) as to call it so, nor taken for authentick Text any thing that they had not found in it; no, nor *Theodotion* himself, so long after them, having that skill in Hebrew which he had, have confounded those names, nor any ancient Greek who knew so much of it as to be able to translate it.

There was a time (as we have intimated) after the Jews return from *Babylon*, when their Language had so much of Chalde, or Syriack, mingled with it, as that it might have been as well called Syriack as Hebrew; yet even then was it rather called Hebrew then Syriack, as appears in the new Testament. But sure the ancient proper Hebrew, such as we now speak of, none could so call who had any insight in those Tongues, except for some design; so that to say that by Syriack is meant the Hebrew, must be the assertion of some Greeks, who were either ignorant of those Languages, or else were unwilling to attribute too much to the Syriack, or give preference to it, above the Greek Version, as ancients then it. They might as well tell us that *Jacob* spake Syriack, when he called the heap *Galeed* as well as *Laban*, who called it *Jegar Sadehadutha*. But if it be granted them that by Syriack in those words in the Greek was meant Hebrew, how then will they unriddle how that, which, according to them, was anciently a part of the Text in the Hebrew, and thence as so, taken into the Greek, is now wanting in all the Copies in that Language, and was likewise omitted by *Aquila* and *Symmachus*, who undertook the Translation of the whole that was looked on as authentick? they will not be able to give any rational account of this. But to us, who look on as meant by Syriack that Language properly so called, it will be no difficulty. For if it be asked how it should come to pass that those additions should so anciently come into the Greek Version, being not in the Hebrew, but said to be taken out of the Syriack book, the answer, I suppose, will be easy. Some anciently among the Syrians, (whose custome of inserting Notes or *Scholias* in their Copies may be perceived out of such as are taken notice of, in the various readings of the Syriack in the Polyglot Bibles, gathered by the learned Mr *Thorn-dike*) had somewhere in his Copy of the Syriack Translation to the book of *Job* added for explication sake, according to what he had either by Tradition, or out of some History then extant, received concerning the person of *Job*, that brief account of him, not unlike to which, though not quite the same, there are found prefixed to it in two Copies in that Language, which were made use of in the Edition of those Polyglot Bibles, two in something different terms, and one shorter then the other; as he that pleaseth, may see in the various readings of the Syriack in that Book. This, those that copied out anciently, those Versions of the *Septuagint* and *Theodotion*, (for it will be too much to say the Authors of them themselves, especially of the first, if they were truly the Seventy, who commonly bear that name) finding in some such old Syriack copy, thought worth while to translate into Greek, and add in their own at the end. (Yea so, as if in differing Copies they found such account given in differing terms, to take notice thereof also, as appears by what is done in the ancient MS of the Kings Library, as we have mentioned.) Which other transcribers after continued, till what was so added was in time taken in as part of the genuine Text;

\* R. Azarias. See Buxt. de pastorum antiq. part. 1. c. 9. p. 126. &c. and R. Gedaliah cited by Horingcr. Philol. Sac. p. 205. \* Cozari l. 2. c. 68. † Gen. 31. 47.

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with inanimadvertency enough, seeing the Appendix, as is well noted in the various Lectures to the *Francfort* Greek Edition, doth not redolere stilum Canonis, favour of, or any way agree with, the style of the Canonical Text. And this being observed, the meaning of those words, *He* ( i. e. *Job*, his person not the book, as the Author of the Comment, called *Origen's*, seems to think ) is interpreted, will be , account is given of him in the following words out of the Syriack Book ( or Version. ) That expression is agreeable, as to the use of the word *ܐܬܪܝܢܐ* and *ܡܕܘܠܬܐ* &c. ( to be interpreted, ) in the new Testament and other Authors, so to what is usual among the Eastern People, and peculiarly in the Arabick Writers to call the account given of the Genealogy, name, and History of any, *Tarjamatoho*, his interpretation( as often in that famous writer of lives *Ebn Chalikan*, and others ) and perhaps in the Syriack book might be written *ܡܕܘܠܬܐ ܗܝܬܐ ܕܗܘܐ* *Hu Melhiargam*, He is thus interpreted, i. e. account is thus given of him.

This conjecture is abundantly confirmed by what we read in *Polychronius* fore-  
cited, who witnesses that those additions to *Job*, however by many received  
into the Text, whose opinion himself followed because of the authority of the  
Fathers, yet were by others rejected; "They (saith he) reject the Genealogy  
" which is in the end, because it is not in the Hebrew, and the Book is concluded  
" with those words, *And Job dyed being old and full of daies*, and say that the  
" likeness of the name in the Genealogy of *Esau*, which is in the book of *Ge-*  
" *nesis*, where mention is made of *Jobab*, gave occasion of error to some, and of  
" making that Scholion, or Note, and that in tract of time afterwards, that which  
" was written in the Margin (or elsewhere) was by others taken into the Text.

However it were, yet these things which have been said, taken at the least advantage, give testimony to the antiquity of the Syriack Version. That which was mentioned in the ancientest Copies of the *Septuagint* and *Theodotion*, which were seen and used by the Greek Fathers, and had such credit when they were written as to be taken notice of as of great authority, and little less authentick than the Text it self, must needs be ancient. I hope none will think this to be eluded by saying that *Job* alone was then translated into Syriack, and not other Books of the Scripture; this would be a supposition contrary not only to the testimony of Syriack Writers and others, which ought not rashly to be contemned, but to all reason.

Something to this purpose may be collected also out of the conclusion of the Book of *Job* in the printed Arabick Version, in which that which makes the 18. verse in the Greek, *viz. It is written that he should rise, &c.* is not found, nor that which follows, *He is interpreted out of the Syriack Book*, but most of the rest, (after a breach made) is, though somewhat different from what is in Greek: for whereas in it, is said, that he was the fifth from *Abraham*, the Arabick saith he was the sixth, with some other differences in the Arabick it self, but made more by the mistake of the Latin Translator, as he that shall look into it shall easily perceive, as where instead of *Asom*, a proper name, he puts *nomen*, because the word, so signifying, hath the same letters with the other. And then he concludes, saying that the Author of the Copy, out of which he wrote it, saith, that this Book was translated out of Syriack into Arabick. Whether that Author meant it of the whole Book, or only of the additions, may be doubted as also some other things which cannot be farther determined without sight of his MS Copy. However, it appears that the Syriack Version was then in great authority and veneration. I have been long in this digression, not seeking to attribute more to the Syriack Version than may in reason be due to it, but to vindicate to it that which it may justly challenge, as to its antiquity. To return and proceed,

We reckon likewise among the ancient Translations, the Arabick, though all of much later date than the former. In that Language there are several Versions, some done out of the Hebrew, some out of Greek, some out of Syriack, and perhaps one of late years done and printed at *Rome* out of the vulgar Latin; as



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I was told by one of that Church, was intended, and I have seen some Sheets of it, but I know not whether it were completed. However, that is none of those we speak of. Those that I had to deal with are two, the one, that which is found in the Polyglot Bibles, which when, or by whom, done is uncertain; it is conformed mostly to the Greek; in this part, I mean, of the *Minor Prophets*; for the whole Bible is apparently not of one Texture, but in some parts seems more conformed to the Hebrew, (as in the *Pentateuch*) and others to the Syriack, in others to the Greek, as he that peruseth it will find. The other is a Manuscript, the use of which I had out of the store of my learned and very good friend Mr *Robert Huntington*. There is no name of the Author expressed (that I find) in the Copy. Whither it be the work of *R. Saadiab Haggaon* (a Jew famous as for his other Works, so for his Translation of the Books of the old Testament, out of Hebrew into Arabick) I have reason to doubt, seeing the Prophecy of *Isaiab*, which is in the same Volume, differs from what I find in another Copy of that Prophecy, which bears his name. And it is certain that others of the Jews, besides him, did translate the Scriptures (or part of them) into that Language, and therefore if it be any where by me cited as his, it is not positively affirmed, and I almost think it is not his. Whose ever it be, it seems to be of some antiquity, for it is not of late years that the Jews have used to write in Arabick, as formerly they did, as is shewed in the Preface to *Porta Mosis*. Whither we should reckon *Jonathan*, who made a Paraphrase of the Prophets, among Translators or Expositors, I something doubt, because taking liberty of a Paraphrast, he rather makes his business to give the meaning than the particular signification of the words, which is more the business of a strict Translator; although every such Translator too may not amiss be looked on as an Expositor or Commentator. This Paraphrase is of great authority with the Jews, and is constantly affirmed to have been made much about Christs time; and I know not why we should question it. For those allegations against it, which are brought out of that Paraphrase of the Law, which goes under the name of *Jonathan*, and hath besides the difference of the style, many things in it favouring of greater novelty, signify nothing, that being confessedly none of this *Jonathans* work, and therefore is as the other Paraphrases, on the other Books, of much less authority (if any at all) then that of *Onkelos* on the Law, or the true *Jonathan* on the Prophets.

Besides these ancient Versions, it was convenient to look on others more modern; such are those of *Pagnin*, the *Tigurin*, *Munster*, *Castalio*, *Junius* and *Tremellius* in Latin, and *Diodati* in Italian, &c. which will be found sometimes cited. These often differing among themselves, and from the ancients, and from ours, give us occasion to examine the words in the Hebrew, and to enquire more narrowly into the grounds of the difference, and to see what the Original will bear, that so we might be able to judge between them, which not seldom will be an hard matter to do, and force us to leave the Reader to prefer that which seems to him best in his own judgement, seeing that will bear more, by reason of the different use and signification of the words that occur in it, and all making a good sense. When I have occasion to cite the vulgar Latin, I have mostly chosen to give it in the words of the *Doway* Translation into English out of it, as that which perhaps would be judged more authentick then any rendring of mine own. In the use of our English Translation I would desire the Reader to have an eye to the marginal reading, together with what is in the Text.

Now for finding of the signification of the Hebrew words, besides the ordinary Dictionaries, which are more common, the Reader will sometimes find cited *R. David Kimchi's Radices*, or Roots, a Dictionary in Hebrew by him compiled for the words used in the Scripture, from whom our ordinary Lexicographers borrow much, and again *Abu Walid*, an ancient Author then he, whom he often cites by the name of *Rabbi Jonah*, as *Aben Ezra* doth by the name of *R. Marinus*,

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his name at length being *Abu Walid Marun Ebn Jannahi Cordubensis*, a very learned man, and of great credit among them, called, *Prince of Grammarians*, who wrote divers Tracts about Grammatical matters, the last of which is his Book of Roots or Dictionary expounding the Hebrew in Arabick, in which Language he wrote all. There is nothing of his, that I know, printed, that which is cited is Manuscript; so is also another Dictionary of *R. Tanchum*, which we made use of, though not properly composed for Scripture words, but for such as occur in the *Misnaïoth* (or Text of the *Talmud*) and *Maimonides*, and an old Hebrew and Arabick Glossary. Add to these the Heads of the Hebrew Concordance compiled by *R. Nathan*, which have been translated into Latin by *Antonius Reuchlinus*, and also by the learned Mr *Nicolas Fuller*, whose Translation is not printed, but in his own hand writing remains in the *Bodleian Library*. Under this Head may come also some Arabick Lexicons, which it was necessary to make use of, for seeking after the signification of divers Hebrew words, by comparing them with the same Roots in the Arabick: a way necessary to be taken in regard that that copious Language continuing in greater latitude than the Hebrew (from which it had its original, and retains that affinity to that in the opinion of \* some of the learnedest Jews, it may pass rather for only a Dialect of it than a distinct Language from it) affords often the genuine significations of divers Roots, which are now lost in the Hebrew, and of severall words which occur so seldom in the original Text, (which is all that we have left of that Language in its purity, and cannot contain all words) that it will be hard to find the right meaning of them without that help, which therefore the most learned of the Rabbins take and direct to, by making search into that neighbouring Language wherein they will be often found more common, and the meaning of them be manifestly declared by the known use of them therein. What is said of the Arabick Language, is to be said of the Syriack and Chalde, they also, together with the Hebrew, being ממשפחה אחת of one family, as *Aben Ezra* speaks, only that they are not, as now left, so copious as the forementioned.

These helps being used for finding of the signification of single words, on which the sense mainly depends, it was yet farther convenient for giving the meaning of them in the context or sentence in which they are placed in construction with others, to consult Expositors or Commentators, and those of several sorts, Jews and Christians: The Jews because, though they have now so far lost their own ancient Language, that it is not any more common to them as a *vernacula*, or Mother Tongue, but, what they have of it, they learn, as others that study it do; yet do those of them who will get any Learning, so make that their whole study from their child-hood, that they are more then ordinary versed in it, and get more skill in the Letter of the Scriptures, then usually any others; at least did so, when those Writers which we have to deal with flourished; so that their Comments are, and have been alwaies thought to be, very helpful for attaining the literal meaning of the Text, except in such places as are Prophecies concerning Christ, or make for the Christian Religion against them: in such they being obdistantly set on maintaining their Traditions received from their Fathers, and with them combining against Christ, will be sure to wrest them as far as they can from the right meaning. But then, that is another reason why we should look narrowly into them, that where they pervert any such Text, we may vindicate and rescue it out of their hands, that they may not securely triumph among themselves, as if they had the Scripture on their side against us. And that hath been indeed no small part of my business in such places, which hath made me perhaps sometimes so long to dwell on them, as to make me seem tedious to the Reader: but I knew not how well to avoid it without betraying the cause, or giving up the buckler to them.

Those that we especially make use of, are *Rabbi Salomo Jarchi*, *R. Abraham Ezra*,

\* See Notz Miscell. ad Portam Mosi, c. 1. p. 5.

## T H E P R E F A C E.

R. *David Kimchi*, and *Isaac Abarbinel*, (or as some call him, *Abrabaniel*) who are all well known by name, as being printed and given account of by *Buxtorf* and others, whose Expositions, where they might seem to the purpose, I have as far as I could, labored to give a faithful account of, though to prolixity, that if we be not alwaies directly holpen by them in finding the truth, we might see how and wherein they err from it, and so by the discovery thereof, be more earnestly stirred up to seek after it and embrace it. Besides these, the Reader will find often cited one R. *Tanchum*, an *Hierosolymitan*, who is less known, because never yet Printed, although as far as I can judge, he might as well deserve to be so as some of the rest, as as much conducting in divers places to the understanding of the Text, as any of them. He wrote Notes in the Arabick Language on the whole Old Testament (as himself declares) though I have not had the happiness to see them on divers of the Books thereof; on the Prophets (all but *Isaiah*) I have. When he lived I know not, only it appears he was after the time of *Moses Maimonides*; whom he often cites, and follows in many things. To these may be added *Talkut*, a Book so called, being a collection of divers Allegorical Expositions on the Scripture. What other Hebrew Books are cited, and are Printed, I shall not need give particular account of, seeing any that desires it may have it in *Buxtorfes Bibliotheca Rabbinica*, and others. The Christian Expositors, or other Writers, Greek, Latin, or others that are made use of and cited, are such as are well known to all that look into such Books, and any may know what concerns their Works by looking into them, and seeing what account they give thereof in their Prefaces. That they are of different Professions, it matters not in this business. We had to examine how far they help for finding out the true meaning of the Text, not what their Opinions otherwise were, it being more to be regarded what is said, then who said it, and the truth abstracted from consideration of the person and his authority, to be received at any hand. Their difference in their Expositions sends us again to look more narrowly into the Text, and to see what that will bear, and which of them best agrees to that by which all must be tried. And that they should so much differ among themselves is no wonder, if we consider how great variety of Opinions in explication of things there often is, where they are uttered in the plainest terms, and the most known Language and usual phrase of the Times: how much more then, when this Original Language here used, is so long time since grown out of use, and many expressions in it, then doubtless, even by the vulgar well understood, seem now as so many riddles, and much of the History and Customs of those times quite forgotten? and even then in the Prophetick Writings, there were some things that seemed dark, according to what we read, *Ezek. 20. 49. Ah Lord, they say of me, Doth not he speak parables?* So that all helps for the making things plain that we have, though improved to the highest, are little enough, if at best sufficient. One may perhaps do more then another, yet none so much as not to leave more for others to do. It may not seem strange therefore, that after so many Learned Commentaries written, others should yet endeavor to make some things plainer, at least, and more known, by the help of their labors, and by addition perhaps of some other helps which they had not the use of; there will be room in this field while the World lasteth, till we come where that Tongue which is now so far lost, shall as some think, be again the Universal Language.

As to this present Work, the thing first proposed was to have given the meaning of the Text in brief Marginal Notes; but upon second thoughts, it was deemed more convenient, that first a larger Exposition, wherein things might be discussed, and the reasons and grounds of differing Opinions, as to the Interpretation of doubtful places, laid open, lest what should be otherwise positively said, might seem too magisterially spoken; which being done, out of it may shorter Notes (if occasion serve) be taken, and the Reader be referred for the justifying of them to the larger; and in them perhaps he may in some places find that I dare not pass judgment



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judgment for preferring one Exposition before another, and there it is referred to him to take his own choice, or make use of either as occasion shall serve, when more are agreeable to the words and analogy of Faith, and give a good meaning.

I have not meddled with drawing from the Words inferences and conclusions. That will be every mans own work when he hath a settled meaning to ground on, without which, they will be as a superstruction without a foundation. But what I have done, the Reader, whose candor I beg wherein I have erred, or been defective, or superfluous (as oft having to deal with so many different Expositors, whose Opinions I had to look into and give account of, I have, I doubt, been inforced to be) will judge. If I have contributed any thing, though never so little, in this kind, which may be to Gods glory and the Churches good, I have the utmost of my desire, and humbly thank God alone for so far enabling me.

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# COMMENTARY

ON THE

PROPHECY of the PROPHET

MICAH.

## CHAP. I.

VER. 1. *The word of the Lord that came to Micah the Morasthite, in the daies of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.*

**T**HIS Prophet is by the same name and title mentioned *Jer. xxvi. 18.* called the *Morasthite* from the name of his City or place, where he was born or lived, which, whether it were *Moresbeth* mentioned *ver.*

14. <sup>a</sup> as Some think, or *Maresbah ver. 15.* and *Jos. xv. ver. 44.* <sup>b</sup> as many Others will have it, or some other place of that name, as 'tis hard to determine, so not very material. That it was pertaining to the tribe of *Judah*, and not of *Ephraim*, as <sup>c</sup> Some think, is more then probable, because in assigning the time of his Prophecy, he nameth only such Kings of *Judah*, under whom he Prophefied, not any King of *Israel*, which, if he had been a subject to them, 'tis probable he would have done, (as <sup>d</sup> a learned *Jew* notes) especially seeing his Prophecy concerneth not *Judah* alone, but the ten Tribes also, as those of *Hosea* and *Amos* do. Another <sup>e</sup> *Jew* saies 'tis manifest, that his Country was of those places, that belonged to the Kings of *Israel*, for what reason he sheweth not.

*Samaria and Jerusalem.* ] The first was the chief City of the Kingdome of *Israel*, or the ten Tribes, the other of the Kingdome of the other two Tribes, viz. *Judah* and *Benjamin*, and so under them is comprehended the whole of both Kingdoms. God being provoked by their sins

declares, that he will proceed with great severity in judgment against them, and doth it in such terms, as might justly rouse them up from security, and awaken them to a speedy repentance.

2. *Hear all ye People, hearken, O Earth, and all that therein is, and let the Lord God be witness against you, the Lord from his Holy Temple.*

By *People* may be understood (as by most is) either the People of those Countries, or of all others, and so by *Earth* either particularly that land, or the whole habitable World, and the fulness thereof, that is, as 'tis well expressed, *all that therein is*, all the inhabitants thereof, which fill it, and occupy it. The People of that land are more peculiarly spoken to, and his judgements particularly denounced now against them: yet what is said or done to them, is for example to all others, and they may be looked on as summoned to take notice thereof, and to consider the justice of Gods judgements, and his way of proceeding against obstinate sinners.

*O Earth.* ] Though by *Earth* may well be understood the People on the Earth, yet because of the words that follow it may seem to note the Earth it self, and so sheweth, That such is the terror of the judgment that God denounceth, as that the Earth it self should be so moved, as if it were sensible thereof; and so reproveth their great <sup>b</sup> stupidity, in that senseless Creatures are called on, as if they would sooner hear then they. See *Isaiah 1. 2.* and *xxxiv. 1. Jerem. vi. 19.* and *xxii. 29.* the like expressions: as also, *cap. vi. 2.* and elsewhere.

*Let the Lord God be witness against you.* ] When those evils, that I denounce, shall come

<sup>a</sup> Junius and Tremellius. <sup>b</sup> Rab. Tanchum. <sup>c</sup> Christophorus à Castro. <sup>d</sup> Abarb. <sup>e</sup> R. Tanchum. <sup>f</sup> Vatablus. <sup>g</sup> Pelicanus, Oecalamp. Calvin. Deodat. <sup>h</sup> Calvin.



upon you, he shall thereby convince you, that I faithfully declared his will unto you, and forwarn'd you of what should certainly be, except you did repent; and consequently that you perished through your own wilful obstinacy, and your refusing to give ear to my message from his part delivered to you. For illustrating the expression, see *Psal.* l. 7. & especially *Ruth* l. 24. and *Malach.* l. 11. 5.

*From his holy Temple.*] Tho this might in a convenient sense be understood of the Temple at Jerusalem, and is so by Some, yet is by others a reason given against that, because the temple was at Jerusalem, and belonging then only to the Kingdom of Judah, whereas the judgments here denounced concern the Ten Tribes also, who then had nothing to do with the Temple. Altho this reason seemeth not sufficient to others. However, by the most 'tis understood of Heaven, called his Temple (as *Psal.* xi. ver. 4.)<sup>m</sup> of which the Earthly Temple was a representation, God being also said to dwell in it, Salomon saying that he built it for an house for the Lord to dwell in *1 Kings* viii. 13.

3. *For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the Earth.*

*The Lord cometh forth out of his place, &c.*] God, who is every where present, filleth all places, and is bounded by none, is yet more particularly said to be there, where he exhibiteth more peculiarly his Majesty and Glory, as in his proper place; so in the Heavens, and so of old in the Temple at Jerusalem: and he is said to come forth out of his place, and to come down to any other place, when he shows there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be absent from them) and effects of his presence and power there by acts either of mercy or judgment, for executing of which he is therefore here said to come forth, and to come down. Some, that in the former words by his Temple understand the Temple at Jerusalem, here by his Place understand the same, and by his coming forth out of it, the withdrawing the gracious tokens of his Majestatick presence, which he was wont there to afford: and that he would not be confined (as it were) to that place, but from his throne of mercy betake him to his throne of judgement, & show forth his power every where in punishing them.

*And tread upon the high places of the Earth.*] All that is highest, exalted in the land, or among the People. Their towers, & strong places, their princes, and chief ones shall he bring under, as a thing that is most weak, and contemp-

tible, troden upon, or crushed by the foot: none of them shall be able to resist him, or stand before him; or shewing himself to be high above the highest on Earth, as a Man is above what he treads under his foot.

4. *And the Mountains shall be molten under him, and the valleys shall be cleft: as wax before the fire, and as the waters that are poured down a steep place.*

*And the Mountains, &c.*] Farther to express the terrour, with which God will proceed in judgment against them, he represents him as a consuming fire (as he is said to be *Deut.* iv. 24. and *ix.* 3. and *Hebrews* xii. 29.) or as accompanied with a fire that shall devour before him, and a great tempest round about him, (as *Psal.* l. 3.) or with burning coals going forth at his feet, *Hab.* l. 5. for, saith he, the mountains shall be molten under him, shall be consumed, saith the ancient Latin, shall be moved, or tremble, the Greek and Arabick, which tho, as to what is meant, they come all much to on passe, yet as the word properly signifieth to melt or be melted, so that it ought so to be here rendred, appeareth by what is subjoyned, as wax before the Fire. Neither may this expression, that Mountains and Rocks should be molten, seem improper, if we consider, what hath of late time been seen in the Eruptions and flowings of Mount Aetna, and is seen in other places (as Strombolo, &c. from which continual streams of fire, and molten matter issue down) or what those that make experiments that way will tell us may be done by fire on the hardest Marble.

*And the valleys shall be cleft.*] *Hab.* l. 9. 'tis said, thou didst cleave the Earth with rivers, so perhaps it may be here understood, that the valleys should be cleft or rent with those fiery streams, that should come down from those molten mountains. It will be rent and broken into pieces. It is rendred, shall be dissolved, (the Greek and Arabick,) but the proper notion of the word is to cleave or to be cleft. The same word is used *Gen.* vii. 11. where 'tis said, the fountains of the great deep were broken up. That these words are not here literally to be understood, and according to what they properly sound, as if these things, which are said, should really so be done, is manifest, but by way of similitude, to expresse, that as great things should be done, as those mentioned, viz. that God should in executing his judgments appear with such irresistible power, that no persons, or places, tho they might seem as strong as the Mountains, as firmly fixed as the Earth, should be able to re-

<sup>i</sup> Tarnovius. Ab Ezra. R. Solomon. R. D. Kimchi. <sup>k</sup> Druſius & Tarnovius. <sup>l</sup> Arab. <sup>m</sup> Deodat <sup>n</sup> Moreh Neb. l. b. i. cap. 10. and 23. <sup>o</sup> Vatablus, Grotius, Tarnovius. <sup>p</sup> Isaiah xxvi. 21. <sup>q</sup> Abarb. Calv. <sup>r</sup> Rashi. <sup>s</sup> Amos iv. 13. <sup>t</sup> R. Tanch. on Amos iv. 13. Compare 2 Pet. l. 11. 10, 12.

endure before it, any more then Wax before the Fire, or, sublist and keep together, and stand in their place, any more then waters powred down a steep place; but as easily be brought down and destroyed, as Wax is molten before the Fire, as speedily as Waters run down in such a place. By *Mountains* \* Some understand, those that dwell on the Mountains, or, Cities on the Mountains; † Others, such as were of highest degree, greatest power, and eminency among them: and so on the contrary, by *valleys*, they understand the inhabitants of the valleys, or Towns in lower places, or, those of lower condition: that the scope may be, That none of any condition, or in any place, high or low, shall be able to resist, or escape his punishment; it shall find them out, and reach them all. These threats were made good in the destruction of *Israel* by *Salmanaser*, of *Judah* by *Sennacherib* and *Nebuchadnezzar*.

- 5 *For the transgression of Jacob is all this, and for the sins of the House of Israel. What is the transgression of Jacob? Is it not Samaria? and what are the high places of Judah? Are they not Jerusalem?*

*For the transgression of Jacob is all this.* ] Of all this, that is threatned, the cause is on their part: viz. the many provoking sins, of which the whole family of *Jacob*, consisting now of the two Kingdoms of *Judah* and *Israel*, are guilty. *Jacob* and the house of *Israel*, are both names, which may comprehend the whole twelve Tribes, as denominated from their Father *Jacob*, who was also called *Israel*. They are sometimes more particularly used to express the ten Tribes as distinct from *Judah* and *Benjamin*. Here all the twelve Tribes seem spoken of, *Judah* as well as the others being accused and threatned. † Some think by *Jacob* to be meant all the twelve tribes, and by the house of *Israel* more particularly the ten; † Others on the contrary, by *Jacob* the ten Tribes, and by *Israel* *Judah* with *Benjamin*, because in the following words *Jacob* and *Judah* are distinctly named. Yet Others also by both of them † think only the ten Tribes here meant, and that they are named because they were most in number. It will not much concern us nicely to dispute about this, seeing the judgments are denounced against them all; and when the words were spoken, we suppose they all of them knew, how by these names they were meant and spoken to. *Isa. viii. 14.* they are called both the houses of *Israel*, and in this Prophecy c. *iii. ver. 1.* and *9.* we read, the heads of the house of *Jacob*, and Princes of the house of *Israel*, when the Princes of *Judah* are

manifestly spoken of, who built up *Zion* with blood.

*What is the transgression of Jacob?* ] Here by *Jacob* seem particularly denoted the ten Tribes, because *Samaria* was the chief City of their Kingdom. Yet † Others would have this name here also to comprehend all the twelve Tribes, because, say they, *Samaria* was the cause of Idolatry, not only to those Tribes, who were properly under the Kingdom of *Israel*, but to *Judah* also, which thence took the infection.

*What is?* or, † as Others think it more properly rendered, *Who is the transgression?* i.e. Who is the cause of the transgression of *Jacob*? *Is it not Samaria?* that is, the King, or inhabitants of *Samaria*? which being the chief City of the Kingdom at that time, corrupted all the other places thereof by its ill example. So, *Who is the high places of Judah?* that is, Who is the cause that in several places of *Judah* high places, contrary to the law, are built for false worship? *Is it not Jerusalem* the Royal City? that is, the King, and inhabitants of *Jerusalem*, who having first built such there, the infection thence spread it self through the whole land of *Judah*, and they also did what they saw done at *Jerusalem*: for looking on that as an holy City, they supposed nothing would be done there which they ought not to follow.

- 6 *Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will poure down the stones thereof into the valley, and I will discover the foundations thereof.*

*Samaria as an heap of the field.* ] *Samaria* having been first in sin, shall be first in punishment: which punishment is here described. He who, for the wickedness of the inhabitants, maketh of a City an heap, of a defended City a ruine *Isa. xxv. 2.* will cause her by the *Assyrians* his instruments to be made † as an heap of the field, or a wast hillock, or heap of rubbish in the field; And as plantings of the vineyard, such places as are planted with vines, which they use to plant on hillocks, as best thriving in such places: so that the place where *Samaria* stood shall be as such a field only, and for such use, as if there never had been there a populous inhabited City. This shall be brought to pass by their rowling or throwing down the stones thereof (for it stood on an hill) into the valley, when they shall have rased it to the very foundation, and plucked up even the lowest stones that were covered with the Earth, so that there be not left one stone standing upon another, *Mat. xxiv. 2. Luc. xix. 44.* (where the like destruction of the Temple & *Jerusalem* is described.) The *Latin* renders it, as an heap of stones in

\* Tarnov. † Grot. † R. Tanchum. Vatabl. Abarb. Hieron. † Abarb. † C. à Castro Rib. † R. D. Kimchi. † Abarb. † R. Tanch. Ab. Ezr. R. D. Kimchi. † R. Tanch.

the field, where a vineyard is planted: <sup>b</sup> and so Some expound an heap of the field, an heap of stones gathered out of the field, that they may not hinder them that work; and thrown up together, afterwards to be thrown out of the field, and dispersed; <sup>i</sup> Others somewhat differently: but all make the scope to be the expression of utter destruction and desolation. Compare cap. III. 12. and *Jerem. xxvi. 18.* where the same thing that here is meant, is expressed in terms tending to the same purpose. <sup>i</sup> That *Samar*ia was thus ruin'd by the *Assyrians* seems manifest out of the 2 *King. xvii. 24.* &c. where the People brought up by the King of *Assyria*, are said to be placed in the Cities of *Samar*ia, not in *Samar*ia itself.

7 And all the graven Images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the Idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an Harlot.

And all the hires thereof.] That we may know what is meant here by hires, compare *Hosea* II. 12. where the Idolatrous People are taxed for saying of their vines and figtrees, *These are my rewards* (or hire, for the word is of the same root with this here, and differs only in the last letter) *that my lovers, that is, my Idols have given me.* Add out of *ver. 5.* for she said *I will go after my Lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink,*—and what God saith *ver. 8.* *she did not know that I gave her Corn and Wine and Oil, and multiplied her Silver and Gold, which they prepared for Baal, viz. for presents to Baal, or wherewith they made Baals,* as *cap. viii. 4.* it is said, *of their Silver and their Gold have they made them Idols.* These expressions being considered, it will appear that by hires, may be conveniently understood all their wealth and good things, which they looked on as the gifts of their Idols, and rewards of their service to them; or, those pretious things and rich donaries, which having receiv'd and gain'd from their own People, or others their friends and partners with them in their Idolatry, they dedicated to their Idols, or made Images of, or adorned them and their Temples with. And according to this last interpretation <sup>1</sup> Some will have the Idols to be compared to harlots, and the Idolaters to their Lovers, who bestow gifts on them for their hire and recompence of their lewdness: <sup>m</sup> but this is by Others excepted against, because elsewhere in Scripture the Idolaters are compared unto Strumpets, which prostitute themselves and their Idols to their Lovers, or such to whom they prostitute them-

selves. This scruple will be taken out of the way, if we consider what is said *Ex. xvi. 31, 34.* (concerning *Jerusalem*) *Thou hast not been as an Harlot, in that thou scornest hire. And the contrary is in thee from other Women in thy whoredoms, in that thou givest a reward [or hire] and no reward is given thee:* and again *ver. 41.* *I will cause thee to cease from playing the Harlot, & thou also shalt give no hire any more.* The same word being in those places used that is here, makes manifest that 'tis used not only for such gifts and hire, as adulterers give to Harlots, but for such also as more unsatiable Harlots give to Men, to hire them to commit lewdness with them: and so if it be here understood of such gifts as *Israel* gave to, not received from, her Idols, she may still be looked on as the Harlot, and the Idols her Lovers, and the gifts the hire of an whore, not received, but given by her. These shall be all burnt with fire, except such as the enemy shall see fit to carry away. And so the meaning of the following words will either be, and all the Idols thereof will I lay desolate, <sup>n</sup> that is, take them out of the way, that they be no more worshipped; or, as Others will have by Idols meant, the Temples of their Idols will I destroy; for she gathered them of the hire of an harlot: all those presents and rich gifts, with which she made, or adorned her Idols, and their Temples, she gathered of the hire of an Harlot, viz. from such as ran on whoring after those Idols, and prostituted themselves to false Gods; and they shall return to the hire of an Harlot, <sup>p</sup> shall fall into the hands of those who are given to the like Idolatry, and by them (namely the *Assyrians*) be employed in the worshipping and adoring of Idols; as of the Calf of *Bethel* 'tis said, *It shall be carried unto Assyria for a present to King Sareb,* *Hos. x. 6.* or else, according to the first interpretation, <sup>p</sup> all the wealth that they looked on as a reward of their Idols to them, shall return or be given to such, who should likewise look thereon as gifts bestowed on them by their Idols, who, they thought, gave *Samar*ia and all its spoils into their hands, (as *Belshazzar* and his Lord's, who drinking in the vessels that were brought out of the Temple at *Jerusalem*, praised their God's of Gold and Silver, &c. as if they had bestowed them on them, *Dan. v. 3, 4.*) <sup>r</sup> Others think it needless so nicely to prosecute the words, but that they be understood as a proverbial speech, That all their wealth which they acquired in or by their Idolatrous worship, and looked on as rewards from their Idols with which they committed Spiritual fornication, as it was like the hire of an Harlot, so should come to the same pass, as usually the hires of Harlots do, which by the curse of God on them come to nought, and do them no good. <sup>s</sup> There is another rending of

<sup>a</sup> Calvin. Jun. and Trem. <sup>i</sup> R. D. Kimchi. Arab. &c. <sup>k</sup> Erhna, Erhnan. <sup>l</sup> Arab. Vatab. <sup>m</sup> Rib. <sup>n</sup> Chaldee Par. <sup>o</sup> R. D. Kimchi. <sup>p</sup> R. D. Kimchi, R. Tanch. Arab. <sup>q</sup> Rib. <sup>r</sup> Calvin. <sup>s</sup> Jun. and Trem. Tarno.



the words by Some given, viz. *Because of the hire of an Whore she gathered [them,] and while there is the hire of an Whore, they are turned away,* that is, they impute their wealth, and such things as they enjoy, to their Idols, (as their hires or rewards from them) and while these things remain to them, *they are turned away* from me, who indeed have given them all, and forsake my service. But this seems more harsh.

8 *Therefore I will wail and howl, I will go stript and naked: I will make a wailing like the Dragons, and mourning as the Owles.*

*I will go stript and naked.* ] That is, as one spoiled and *stript* of his garment, whether by others, and so left *naked*, or having himself, in token of extream heaviness and sorrow, cast off at least his upper garment, wherewith he was usually adorned. \* Some expound it as one spoiled of his right mind and understanding, distracted through extremity of affliction and anguish of mind, and so casting away his clothes, (which sense, viz. of foolish or distracted, they will have the same word [שולל *Sholal*] to have Job. xii. 17, 19.) whether the Prophet speak this of his own Person, \* that in compassion to them he cannot but conceive the greatest sorrow, and so will in all outward signs express it: or whether he speaks it as in their person, to shew what great affliction they shall be brought to, or in his own person representing what shall befall them, as so *Isaiah* cap. xx. 2. is bid to go *naked and bare-foot* for a sign to the Egyptians and Ethiopians, that they should be forced to do so, and therefore the Greek and the Chaldee Interpreters expound these words of the People in the third Person, not as of the Prophet in the first, that they should so go *stript and naked, and make a wailing, &c.*

*I will make a wailing like the Dragons, &c.* ] So almost all Interpreters render the word תנינ *Tannim* Dragons, only the ancient Syriack translation renders it by ܝܘܢܪܝܐ *yornro*, which in that Language, as their own Authors tell us, signifies a kind of wild Beasts like a Dog, between a Dog and a Fox, or a Wolfe and a Fox, which the Arabians call from the noise that they make, *Ebn Awi* or *wawi* and our English travellers and other Europeans by a name borrowed from the People of those Countries, where they are more known than in Europe, *Jakales*, which abiding in the fields & waste places, make in the night a lamentable howling noise, in so much that Travellers unacquainted with them would think that a company of People, Women or Children, were howling one to another, as none that have travelled in the night in those parts of Syria, &c. can be ignorant. And with him agreeth an Arab version of Rabbi Saadias (as is probable) rendering it *بنات اوي* *Benat Awi*, that is, *Jakales*. This translation seems to carry more reason with it, then the rendering it *Dragons*; because, of the hissing of *Dragons*, as other Serpents, we hear and read, but no where in any creditable Author of their howling, or making such a noise, as may be called *wailing*, or like to it. And the same will be confirmed by the authority of a learned Jew, who observes it for an error in Expositors, that in this & some other places they render *Dragons*, where they should render *Jakales*, viz. the Beast which we mentioned. His note on this place is this, the truest Interpretation is, that 'tis a Beast called *اوي ابن* *Ebn Awi*, the property of which Beast is, to gather together in the night, and to answer one another in crying and howling, so that *wailing* is compar'd to the noise that they make. Much like he notes on *Jeremiah* cap. ix. ver. 11. where what is rendered a *Den of Dragons*, according to him ought to be, an habitation of *Jakales* (as there likewise the Syriack hath it, as also cap. x. 22.) and on *Mal. i. 3.* he also notes, that there it ought to be so rendered *Jakales*, not *dragons of the wilderness*; as likewise *Lam. iv. 3.* *Those wild beasts*, not *Sea-monsters* (as ours) or *dragons* (as others:) for, saith he, Serpents (as *Dragons* are) have no breasts, and in both those places the Syriack renders it by the same word, which it here (as we said) useth. The which was cause of this mistake in that last place he saith is, because the word which signifieth *Jakales* in the plural number, is in writing the same with that which signifieth a *dragon* in the singular, both תנינ *Tannin*, and so they took them for one in signification: and the same cause we may think every where to have given occasion to this mistake, viz. the likeness of the words of so differing significations. To prevent such mistake from what he hath suggested to us, a rule may be thus summed up, that wheresoever we meet with תנינ *Tannim* or תנינ *Tannin* or תנינ *Tannosh* (for they are all one in sense) as plurals, they signify *those howling wild beasts inhabiting waste desolate places*. But where תנינ *Tannim* (as *Ez. xxix. ver. 3.* and xxxii. 2.) with מ *M.* in the singular (which Rabbi Tanchum saith is substitute for נ *N.*) or תנינ *Tannin* in the singular, or תנינ *Tanninim* in the plural, they are to be rendered, *Dragons*, or *Serpents*, or *Sea-monsters*, or *Whales*, or the like, according as they are spoken either of such Creatures as are on the land, or in the waters. This rule is confirmed by the Syriack translation which we mentioned, in that usually (I think every where except *Psal. xli. ver. 19.* where it rendereth תנינ *Tannim* by ܬܝܢܝܐ *Teyono*, which signifieth calamitous or dolorous, as the learned Sionita there notes,) where either of those three forms of the first rank is found, there it renders it constantly by that word ܝܘܢܪܝܐ *yornro*, which

\* Vatab. Tarnov. \* Raschi. Ab. Ez. R. D. Kimch. \* Munst. y R. Tanch.

we said signifies that howling beast; but where either of the latter, there it useth another word, viz. **לָבִי** *Tamino*, which signifieth a *Dragon*, or *Serpent* like creature. And that these words so like in the letters in the *Hebrew*, may have these different significations, may be farther made evident from the like use of the *Arabick* Tongue, in which **تَنين** *Tennin* signifies a *Dragon* or *great Serpent*, so **تِنان** *Tinan* signifies a *Wolf*, to which the beast we speak of is much like in kind, shape and conditions. [The *Arabick* version likewise in several places renders it **بنات مawi** *Benat mawi*, *Jakales*.] It may be observ'd that usually where the *Syriack* puts **ܝܪܘܪܐ** *Yoruro*, there the *Chaldee*, which is but a different dialect of the same Tongue, puts **יָרֻדָּא** *Yaruda* with the letter **ד** *D*. in the last place, which the Translatours render *Dragon*, but probably for no other reason then because they thought the *Hebrew* word, which was rendred by it, so to signify. But it is not unlikely, that it ought to be rendred as the *Syriack* is: because in those places, wherein the *Hebrew* word manifestly signifies a *Dragon*, there he useth another word, as the *Syriack* doth. Probably therefore the *Chaldee* **יָרֻדָּא** *Yaruda* may in that dialect signify the same, that **ܝܪܘܪܐ** *Yoruro* in the *Syriack*, the one Dialect pronouncing that by **ד** *D*. what the other doth by **ר** *R*. Or it is not impossible, that the **ד** *D*. crept into the place of **ר** *R*. by the mistake of such as transcrib'd it out of the first ancient copies, reading and so writing **ד** *D*. for **ר** *R*. it being well known how little difference there is between those two letters, both in the *Hebrew* Alphabet, in which letters the *Chaldee* is written, and likewise in the *Syriack*: so that it might be easy so to mistake, if this may not seem too bold a conjecture.

And mourning as the Owles. ] Or *Ostriches*, for so the ancient Interpreters generally render it. Some more modern render *Owles*, which some <sup>a</sup> learned Men prefer and defend. <sup>b</sup> Others again very learned are for retaining the old. They bring probable arguments on both sides. But it is but conjecture against conjecture, there being no way of certainly knowing by other helps, what the word did signify among the *Jews* in ancient times, when the Scriptures were written; only it seems manifest, <sup>c</sup> that it was a *Bird keeping in desert places, and making a doleful and mournful noise*: and such that some sorts of *Owles* make is well known. But it is affirm'd also by <sup>d</sup> Travellers of good credit, that *Ostriches* make a fearfull skreeching lamentable noise: so that it will be hard to determine. Mr. Fuller who would have it rendred *Owles*, and perhaps more particularly *Skritchowles*, thinks that the word should be more properly written *Strische-owle*:

so we find in the *Doway English-Bible Striches* in this place: but perhaps the letter *O* is by the *Printers* fault left out, and it should be *Ostriches*, for they render out of the vulgar *Latin*.]

9 For her wound is incurable, for it is come unto Judah: he is come unto the gate of my People, even to Jerusalem.

For her wound is incurable, [or grievous] or [she is grievously Sick of her wounds.] The causes of this lamentation are in the former words expressed, viz. 1. the desperateness and incurableness of the wounds of *Samaria*, or the grievousness of what she suffered or should suffer by the Sword, Famine, Plague, and Captivity, every one of which was a sore evil, with which she was grievously afflicted. 2. The extent or far spreading of this wound, or these evils. They did not seize on *Samaria*, or *Israel* alone, and there stop, but proceeded and went on as far, as to reach *Judah* also. <sup>e</sup> Some look on this as denoting that evil, which was brought on the Cities of *Judah* by *Sennacherib*, who so far proceeded, as to besiege *Jerusalem* it self, some years after that *Shalmaneser* had taken *Samaria*, and carried *Israel* captive. 2 *Kin.* xviii. 9, 10, 11. and ver. 13, 17. and 2 *Chron.* xxxiii. 1, 2, &c. But others think this not enough <sup>e</sup> for the meaning of the words, because this wound was not incurable to *Jerusalem*, which God delivered from the hand of *Sennacherib*, wonderfully destroying his Army by the hand of an *Angel*, and bringing on him also destruction, as appears 2 *Kin.* xix. 35, &c. and 2 *Chron.* xxxiii. 21, 22. and <sup>e</sup> therefore will have here the final destruction of *Jerusalem*, and the carrying the *Jews* into captivity by *Nebuchadnezzar* to be pointed out, and to signify, that as now *Samaria* and *Israel*, so afterwards *Jerusalem* and *Judah* should be grievously afflicted and destroyed, none being able to cure their wound, to rescue them from destruction.

He is come unto the gate of my People] that is, the enemy, though not expressed, because the Verb is of the *Masc. gender*, whereas the preceeding Nouns and Verbs are of the *Feminine*. <sup>h</sup> Others, it is come, viz. the thing or evil condition, the whole matter spoken of, which may be in either gender uttered.—Of my People, so Interpreters say the Prophet speaks, because he was of the Tribe of *Judah*.

10 Declare ye it not at Gath, weep ye not at all: in the house of Ahab rouse thy self in the dust.

Declare ye it not in Gath.] The like words are us'd 2 *Sam.* i. 20. in *Dauids* lamentation

<sup>a</sup> Job 7. ver. 12. *Isa.* 27. 1. and 51. 9. *Isa.* 91. 13. <sup>b</sup> Full. Misc. lib. 6. cap. 7. <sup>c</sup> Bochart. de Animal. R. D. Kimchi in Rad. <sup>d</sup> Sandys his travels pag. 139. <sup>e</sup> Arab. <sup>f</sup> Tarn. Grot. &c. <sup>g</sup> Arab. <sup>h</sup> R. Tanchum.



over *Saul* and *Jonathan*, whence: Some look on it as an usual form in lamentations for some great national calamity, intimating the greatness of it, being such as their enemies would rejoice at, and therefore wishing it might be concealed, if possible, from them, & counselling them not to make it known to them by any publick expression of sorrow, as *weeping &c.* *Gath* was a City of the *Philistines*, Enemies to *Israel* and *Judah* <sup>2</sup> although then in possession of the Kings of *Judah*, and such as would rejoice to hear what evil had befallen them.

*In the house of Aphrah roll thy self in dust.* ] *Aphrah*, a place (as some will) not far from *Jerusalem*, <sup>1</sup> (perhaps the same with *Ophrah* which is reckon'd among the Cities of the Tribe of *Benjamin* *Josh.* xvi. 11. 23.) There, <sup>m</sup> farther of from the *Philistines*, and that they may not take notice of it, silently mourn, or roll thy self in *Dust* or ashes (for the word signifieth either.) <sup>n</sup> Others, for the house or houses of and belonging to *Aphrah*. <sup>o</sup> Others within *Aphrah*, viz. within thy own land, taking by this name to be design'd the whole land of *Judah*, which being laid desolate should be all *dust* and dirt. <sup>p</sup> Others think the land of *Ephraim* to be signified by it, whose houses should be ruined or turned to *dust*, or filled with it. The Prophet, in this and the following verses, reckoneth up several places (whether belonging to *Israel* or *Judah*) by alluding to the names of which he expresseth the present or future condition, which they should be brought to, together with others not named, even the whole Land. <sup>q</sup> Others, because some of those names are not else where found in Scripture, think, that they were not the usual proper names of the Cities of the Land, but names put upon them by the Prophet, by which, and by descanting on them, he might declare, what he had to say of, or to the People, for making them sensible of what should befall them. Some Interpreters therefore retain them as proper names, <sup>r</sup> Others render the meaning of those names, Our's do both, in the Text giving us the names, and in the Margin, the significations of most of them.

*Roll thyself, &c.* ] Here (as in some other places) there are in the Original *Hebrew* two readings, one in the Text, which is called *Cetib*, i.e. *that which is written*; the other in the Margin, which is called *Keri*, viz. *that which is read*, that which is read is *התפלשתי* *Hithpalleshi* according to which 'tis generally by Interpreters rendred as the word sounds, *Roll thy self*, as the words of the Prophet speaking to the People: that which is written is *התפלשתי* *Hithpallashi* and sounds *I have rolled my self*, as if he speaking of himself told them, what he did in his own person, mourning in secret for the calamities hanging over the land, and so

shewed them by his own example what they should do. Either sense is good, and both aim at the same end, whether taken, as a precept, or an example.

11 *Pass ye away thou inhabitant of Saphir, having thy shame naked, the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he shall receive of you his standing.*

*Pass ye away thou inhabitant of Saphir, &c.* ] *Saphir* signifieth fair or elegant. It is by Some taken for a proper name of a City so called. By others as an Epithet of some place, thereby noted for its fair situation or beauty, and <sup>1</sup> they will have *Samaria* to be meant by it. <sup>2</sup> Others understand it of the Daughter of *Judah*, or *Jerusalem*, which was beautiful for situation, *Psal.* xlviii. 2. To this place or City, whatsoever it be that is called by this name, 'tis denounced in these words, that to it and its inhabitants shall be for their former beauty and glory now shame and confusion. The other names also some apply to *Samaria* and *Jerusalem*, but the expolition will be plainer by taking them for proper names of places.

*The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.* ] Of *Zaanan* in the margin is of the Country of flocks. Others the going out, for so the Vulgar *Latine* hath it, *She went not out that dwelleth in the going out*; the word being by Some deriv'd from a Noun *זון* *Zon*, that signifieth *Sheep* or *herd's of little Cattle*, by Others from a root that signifieth to go out, even that by which here is an allusion to it made. But the simpler interpretation will be to look on it, as a proper name, as the Text of our Bibles doth. Saint *Hierome* long since noted these passages of the Prophet in the preceeding, this, and the following verses, to contain such difficulties as that there is great need of the assistance of the holy Spirit to explain them. He knew not how to reconcile the *Greek* version and his own, and fit them to the Original, which were all that he had then to do with. How much more difficult will it be to reconcile so many Translations as have since come forth? The diversity between them ariseth from the different acception of the words, some taking them to signifie one thing, some another, and from their different placing them in the construction. Our Translators endeavour to keep as near the words in the Original as they can, and the meaning of them according to their rendring seems this, That when *Beth-ezel* (which was first taken by the Enemy) was led away mourning, the Inhabitants of *Zaanan* came not forth to bewail with them, or

<sup>1</sup> R. D. Kimchi, Abarb. Drufius. Grotius. <sup>2</sup> Abarb. Vatablus <sup>1</sup> R. Tanchum. <sup>m</sup> Abarb. <sup>n</sup> R. D. <sup>o</sup> Kimchi. <sup>q</sup> בית Abarb. <sup>p</sup> Grotius <sup>1</sup> Decdat <sup>2</sup> Lat. Vulg. <sup>3</sup> Rib. Grot. &c. <sup>4</sup> Abarb. Mont.

comfort, or help them, as standing on their own guard for fear of the Enemy, or, " knowing that the same calamity should quickly befall themselves, and so they should have enough to do to bewail themselves. [For] *He shall receive of you his standing*, of you, *O Inhabitants of Zaanan*, though you remain longer than those of *Beth-ezel*, [yet] *he*, that is, the Enemy, *shall receive his standing*, that is, the reward for his labour, and time spent in besieging, and taking you : your spoil shall be his recompence. <sup>1</sup> So both among the learned of the *Jews* and *Christians*, do diverse explain these words. And according to this exposition *Beth-ezel* is look'd upon as first taken and destroy'd. There is by <sup>2</sup> another learned *Jew* another rendring given, whereby *Zaanan* is said to be first destroy'd: he with some alteration, thus gives the meaning : *The Inhabitants of Zaanan came not forth in the mourning of Beth-ezel*, [or had not opportunity to come forth &c.] *which received its standing more than you*, or remained longer then you, or after you, that is, whereas they of *Zaanan* expected to have seen those of *Beth-ezel* gone before them, and to have bewailed their calamity, 'tis come to pass otherwise, and they retain their standing more than you of *Zaanan*, or after you, and shall see your ruine and bewail you. He also citing *Aben Ezra's* exposition gives this sense of it, *the Inhabitants of Zaanan went not forth to mourning* [and also] *Beth-ezel shall take or learn of you its standing*, that is, to keep it self at home, and not go forth to bemoan, or help its neighbours; but he rejects it, as going contrary to *Grammar*, and the punctuation, in separating *למספד* *Lemispad* to mourning from *Beth-ezel* in construction, beside that *Beth-ezel* keeping, or kept, in by reason of its seige, as he supposeth it to be, cannot be so properly said to learn, what it did not of its own choise, but was forced to. But this seems different from what our Printed Copies of *Aben Ezra* have. There is yet another exposition, which offers it self thus. *The Inhabitant of Zaanan shall not go free or escape*, for so the word *נצח* *Taisa* is used also to signifie; *the mourning of Beth-ezel*, shall take from you (*O Inhabitants of Saphir* or of *Zaanan*) its standing or its measure, or conjecture, that is, by seeing what you suffer, they of that place shall take guess, or learn what shall befall them. This exposition seems to keep as close to the letter as any, and is confirm'd as to the first part of it by the *Chaldee Paraphrase*, as to the latter by some of the learned <sup>3</sup> *Jews*. [It may be brought nearer to the foregoing thus. *The Inhabitant of Zaanan came not forth in the mourning of Beth-ezel*; he shall take his guess from you, that is, by you (of *Beth-ezel* or *Sa-*

*phir*) learn what shall be his own condition. In these expositions the names are taken as proper to places so called, (which seems the plainest way) against which is denounced, that the like evils shall overtake them; The others look on them rather as Epithets or names put only in respect to the present occasion, to denote *Samarita*, or *Jerusalem*, or *Judah*, or others. <sup>4</sup> A learned *Jew* of that opinion to this purpose; that as for the Daughter of *Judah*, which would not stir abroad to condole with her neighbour, but kept at home still and quiet, the enemy should take from them the quiet and tranquillity of their Kingdom, and remove them away into captivity; so rendering that which ours render standing, by stability, tranquillity or quiet habitation. To the same purpose some *Christians* also, as *Arias Montanus*, *Junius* and *Tremellius* thus render, *The Inhabitant of the place abounding with flocks* (or cattle) *shall not go forth*, there shall be mourning in the places near adjoining, which receive from you their subsistence. The *Vulgar Latin* thus, *she went not out, that dwelleth in the going out*; the house adjoining shall receive lamentation of you, which stood to her self. In such variety of expositions (and more may be found) the reader may have liberty of choosing: he will be hardly able to reconcile them.

12 *For the inhabitant of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jerusalem.*

*For the inhabitant of Maroth waited carefully, &c.* [That is, <sup>5</sup> expected, that good should come, but it came not, but on the contrary evil came &c. The margin has *was grieved*, the word signifying both to expect, or wait for, and to be grieved or be in pain or sorrow as a Woman in travel. They were seized on with grief or sorrow, because (for so the particule <sup>6</sup> *כי* properly signifies) *evil came down &c.* *Maroth* therefore seems to be a City in the neighbourhood of *Jerusalem*, or one that had dependance on it, and so could not but be involved in calamity, when that was distressed; and so grieved for good, that is, for its want, and being deprived of that good which it hoped for, or once enjoy'd, by the coming of evil down unto the gate of *Jerusalem*, or as far as the chief City, *Jerusalem* it self. See ver. 9. The name of *Maroth*, <sup>7</sup> Some will have here by transposition of letters, put for *Ramoth*, viz. the Cities singly called *Ramah*, of which there were more in the lands of *Judah*, and *Benjamin*, and so, to comprehend them all, put in the plural number, and called *Maroth*, bitter, or bitternesses, from the bitter calamities that should befall them. Others translate

<sup>1</sup> R. D. Kimchi. <sup>2</sup> R. D. Kimchi. Michlal Yophi. Vatabl. Drus. &c. <sup>3</sup> R. Tanchum. <sup>4</sup> Abu. Walid, (& see Ab. Ezra.) R. Tanchum in libro *Musheh* in the roots *מנח* and *מנח* <sup>5</sup> Abarb. <sup>6</sup> R. Tanchum. <sup>7</sup> Grot. Spokes.

the word \* *Rough places*, † Others *Bitternesses*. \* Others, think the whole Kingdom of *Judah* by this name design'd, in respect to the many evils in her, and sorrows that were to come upon them. But the taking it otherwise then for the proper name of a City, doth (as in the forenamed and following places) but open a way to more uncertain conjectures, and doubtful interpretations.

13 *O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the Daughter of Zion: for the transgressions of Israel were found in thee.*

*O thou inhabitant of Lachish, bind the chariot to the swift Beast, &c.* ] *Lachish* is said to have been a City of *Judah*, nigh to the border of the ten Tribes, and so reckoned up among the Cities belonging to *Judah*, *Jos. xv. 39.* against which *Sennacherib* King of *Assyria* laid siege, 2 *Kin. xviii. 13, 14.* and *Isai. xxxvi. 1, 2.* and said to have been one of the last defended Cities that remained of the Cities of *Judah*, when *Nebuchadnezzar* King of *Babylon* came up with his Armies to fight against *Jerusalem*, and against all the Cities of *Judah* that were left, *Jer. xxxiv. 7.* Denouncing against this City the evils that were to come upon it, he bids the inhabitants thereof to bind the chariot to the † *swift Beast* (as Horses, Mules, or the like) or saddle the *swift Beast*, that is, say † Some with good probability, Prepare for speedy flight from the Enemy which shall come upon you, or to go away out of your Country. † Others think, that tis spoken to them by way of derision, You that were wont to do, viz. to bind the chariot to the *swift Beast*, (as formerly abounding in such things, and priding themselves therein) do so now; as much as to say, that the case was now altered with them, and they were not able to do as they were wont to do, when they could at pleasure call for their Chariots and Horses. ° Others take it as if they were bid to make ready Chariots at the command of the conquering Enemy, to convey his messengers from *Lachish* to *Jerusalem*, to demand the City to be rendred up to him, (as he did *Is. xxxvi. 2.*) The Verb רתם *Retom* rendred bind, is no where else found in Scripture, but (as a learned Jew saith) the sense requires that it be so taken. The Latin Translation indeed renders the words otherwise, viz. *Tumult of the Chariot of astonishment to the inhabitants of Lachish.* But why the Author thereof should render this word רתם *Retom*, *Tumult*, or the Greek, a noise, or the following word רעש *Recesh*, *astonishment*, no reason is given by those that follow that Translation. As for the first word, wherever,

besides in this place, a Noun of the same root is found, it signifies a plant, whether *Broom*, a pliable plant that is easily bound, or as Others will, *Juniper*, but never any thing like *tumult* or *noise*. And as for the second, it is not found but † in the signification either of *horses*, or such like *swift beasts*, or else of *wealth and riches*, whether in Cattel or other goods. But it may be observ'd as to the first, that the same theam רתם *Ratam*, in the Arabick tongue, which is of great affinity with the Hebrew, signifies both to break, or dash and beat in pieces (from which the notion of *tumult*, and *noise*, or *crashing* is not much different) and also to tie or bind on. For the second word רעש *Recesh*, whether he took it to be of nigh signification to the word רגז *Regez* not much different in sound, and signifying fear, trembling, and great commotion, or what other reason he had to render it as he does, is uncertain; for the Greek takes it for *horses*, or *horsemen*, as in the Syriack also it signifies, and is here put.

*She is the beginning, &c.* ] The crime laid to the charge of the inhabitants of *Lachish*, is, that *She was the beginning of the sin to the Daughter of Zion*, or *Jerusalem*, viz. that she, being first infected with Idolatry receiv'd from *Israel* (on whose land she bordered,) spread it abroad in the rest of the Country, even as far as *Jerusalem* it self. Those sins, whereby *Israel* transgressed, were found in her, and propagated from her, or by her. In the first part of the verse 'tis said, *She is*, and in the latter, *in thee*, with a change of persons, though speaking of the same. This is the exposition by the most given, and is more easy and probable then that which † Some bring, viz. that the sin objected to *Lachish* is their rebellion against King *Amaziah*, wherein they consented with, if not gave occasion to *Jerusalem*, according to the history 2 *Kin. xiv. 18.* and so were transgressions in her like those of *Israel*, or the ten tribes, which rebell'd against the house of *David* from *Jeroboams* time and after.

14 *Therefore shalt thou give presents to Moresheth-Gath: the houses of Achzib shall be a lie to the Kings of Israel.*

*Therefore shalt thou give presents to Moresheth-Gath.* ] For these thy evil doings shalt thou be brought to that condition, that thou shalt be fain to send presents to those that are thine enemies, as *Moresheth-Gath*, a place or City of the *Philistines*, to obtain assistance from them, (which shall be in vain to thee) or, as Some, by way of derision, give now presents, &c. as thou wert wont; or, as the margin hath it, for *Moresheth-Gath*, that is: to redeem and obtain favour for thy self, and thy neighbour City, if possible. But the learned Jews will not

\* Jun. Trem. f Vulg. Latin. † Abarb. ‡ R. Tanchum. § R. Tanch. Glos. Heb. Ar. ¶ R. D. Kimchi, Munster. † R. Tanch. ° Abarb. ° Aven Ezra. ° Grot. Stokes. ¶ R. D. Kimchi. ¶ Abu Walid. † Jun. Trem. R. Tan. † Calv. Stokes.



have *ל* *Al*, here rendred, for, but to signify the same that *ל* *El*, to, as in several other places it doth. In this way *Moresbeth-Gath* is taken for the name of a place, or City, probably nigh or belonging to *Gath*, a place often mentioned. Others considering the word *Moresbeth* as coming from the root *ל* *Yarash*, which signifies to inherit, accordingly translate it; to the inheritance of *Gath*, and the word *ל* *Shilluchim* which we render presents, they render *Emissaries* (the word being from the root *ל* *Shalach*, to send) \* they taking it to be as applicable to Persons, as things sent; which if they take \* for messengers sent to implore assistance from them, the sense will be much to the same purpose; but if, as Divers † expound it, for scouts, or spoilers, as if the meaning were, that *Lachish* being taken should afford to the King of *Affyria* Souldiers, which he should together with his own send to make inroads on the possessions of *Gath*, it seems more harsh: and more yet to interpret it, that the King of *Affyria* ‡ should send spoilers, &c. for it is spoken to, or of *Lachish*, that she should give. Nor seems it plain with others to expound, \* To the inheriter of *Gath*, that is, to the *Affyrian*, which hath taken that City for his inheritance and possession, † thou shalt give presents. ‡ Others yet, Thou *ל* *Al*, together with *Moresbeth-Gath* (or the Town so call'd, which once belong'd to *Gath*, but was now in the possession of the *Benjamites*) give presents to make thy peace. § Others to *Gath*, that was once the inheritance of *Judah*, taken by *Davida*, since again retaken and the inheritance of the *Philistines*, even thither thou shalt be compell'd to send presents. But the first exposition seems the plainest.

The houses of *Achzib* shall be a lie, &c. ] Though the houses of *Achzib* were strong, and in them the Kings of *Israel* might put their trust, and hope for help of defence, yet they did, or shall (for the time is not expressed whether meant of the past, or present, or to come) fail their expectation, and be but a lie unto them. *Achzib* is the name of a Town named together with *Maresbah* *Jos.* xv. 44. and the same, or another of the same name mention'd *Jos.* xix. 29. and *Jud.* i. 31. as belonging to, or bordering upon the lot of the Tribe of *Asher*. This name agrees with, or is deriv'd from the word *כז* *Cazab* which signifies to lie, and therefore is by † Some here rendred the houses of lying, or vanity, which were for deceit, or in vain, to the Kings of *Israel*, as if it were a farther Epithet or description of *Gath*, or how they should prove to the Kings of *Israel*, by whom ‡ Some think here meant the Kings of *Judah*; not of *Israel* as distinct from them: so *Ahaz* King of *Judah* is call'd King of *Israel* 2 *Chron.*

xxviii. 19. † Some think the Cities of the *Philistines* denoted by the houses of *Achzib*, so called because of their falseness to *Israel*; or else the Cities of *Judah* which failed *Israel*, when they expected help from them; or any other Towns, Countries, or Nations, as *Egypt* or *Affyria*, from which *Israel* or *Judah* desired help, but were deceived by them. However to the name of *Achzib* here is an allusion in the following word *כז* *Aczab*, which is rendred a lie, to shew what they should prove to them that trusted in them. \* There be also, who by the houses of *Achzib*, that should be a lie to the Kings of *Israel*, think meant the houses of false worship in that City, wherein they worshipped Idols, from which they in vain expected help.

15 Yet will I bring an heir unto thee, O inhabitant of *Maresbah*: he shall come unto *Adullam*, the glory of *Israel*.

Yet will I bring an heir unto thee, O inhabitant of *Maresbah*. ] He threatens, that yet, or farther yet, he will proceed to bring unto the inhabitants of *Maresbah* an heir, viz. an enemy, that shall take possession of them, and all they have, as if it were his inheritance, and thrust them out; (for the word *ל* *Yarash* signifies both to inherit, and to disinherit, or thrust out.) The name *Maresbah* including in it the signification of inheritance, here is, in what is denounced against it, an allusion to its name. This City, by † most supposed to be the Country of the Prophet, is mention'd among the Cities belonging to *Judah*, *Jos.* xv. 44. and see 2 *Chron.* xi. 8.

He shall come unto *Adullam* the glory of *Israel*. ] That this is the literal rendring of the words as they ly in order, there is no doubt; and so giveth plainly this sense, † that the enemy, that heir of *Maresbah*, should proceed and come as far as to *Adullam*, which is called the glory of *Israel*. Against which nothing may be excepted, but that *Adullam* was a place of meaner condition then to be called the glory of *Israel*; but perhaps there might be then reason either from it's situation, or it's strength, or beauty, why it was so called, tho now unknown. Many therefore like not this interpretation, but rather follow that, which our Translators also give in the Margin. The glory of *Israel* shall come unto *Adullam*. But then in telling what is meant by the glory of *Israel*, they do not agree. ‡ Some take glory as spoken by way of Irony and derision, or of Antiphrasis, or expressing things by their contrary, and to intimate disgrace and dishonour. The same honour which *Israel* had, shall *Adullam* also have, viz. Shame, Ruine, and Destruction. If this sense be embraced, then may the word *כז* *Cabod* be looked on according to

† Greek and Vulg. Lat. † Rib. † Menochius. † Ribera, Doway Bible. † Tirinus. † Grot. † Jun. Trem. † Abarb. † LXX. Lat. † R. D. Kimchi. † Abarb. † R. D. Kimchi. and see Targ. and Hieron. † Aben Ezra. † R. Tanchum, Pelican, Calvin. † Abarb. Hieron. Ribera. Sa.

another signification <sup>1</sup> which it hath of weight or heaviness, as if he should say, the heavy weight of calamity, or burden, under which *Israel* is pressed, shall fall even on *Adullam* also. 2. <sup>m</sup> Others think, that the word *heir* is here again understood, *the heir of*, or he that hath seized on *the glory of Israel*, shall come as far as to *Adullam*. 3. <sup>n</sup> Others, *the glory of Israel*, that is, their wealth and riches, or peculiarly their Children, spoken of in the next verse (which are *the glory of their Parents*) being taken away by the *Assyrian* conquerour, shall come, or be brought by him to *Adullam*, whether he shall proceed to take that also. 4. <sup>p</sup> Others think the *Assyrian* to be called *the glory of Israel*, as he in whose friendship the *Israelites* formerly gloried, but now have all their glory taken away by him. 5. <sup>q</sup> Others by it think to be meant *Jerusalem*, which was *the glory*, both of that Land, and all the Earth: then the words must sound according to the first rendring in our Translation, *he*, that is, *the heir* (or conquering Enemy) *shall come unto Adullam, and to the glory of Israel*, or, as Some <sup>r</sup> reading it in the Vocative case, he shall come unto *Adullam*, and so near to thee, or beyond thee *O glory of Israel, O Jerusalem*. <sup>s</sup> Some, *the glory of Israel* shall come to be but as *Adullam*, an obscure Cave, or ignoble place, that Cave where *David* flying from *Saul*, hid himself, 1 *Sam.* xxii. 1. and where at other times he was 2 *Sam.* xxiii. 13. and 2. *Chron.* xi. 15. But it is mentioned not only as a Cave, but as a City, a royal City, *Jos.* xii. 15. taken by *Joshua* and *Israel*, and transferred to the Tribe of *Judah*, *Jos.* xv. 35. made a City of defence by *Rehoboam* 2 *Chron.* xi. 7. a City that had villages belonging to it, *Nehem.* xi. 30. so that for all that is said, it might for reasons then well known be call'd *the glory of Israel*. It may farther be considered <sup>t</sup> whe-

ther by *the glory of Israel*, may not be meant God himself, as if he should say, that he by his justice on them manifesting his Glory, would come even as far as to *Adullam*, in the inmost part of the Kingdom of *Judah*, giving all into the hand of the Enemy. And while *Adullam*, and the other particular places are named, <sup>x</sup> no doubt, the whole Land is understood thereby, and God's judgments denounced to all of it, and so the next words will be directed, not to the last particular City named, but to the whole land.

16 *Make thee bald, and poll thee for thy delicate Children, enlarge thy baldness as the Eagle, for they are gone into captivity from thee.*

*Make thee bald, &c.* ] God's judgments being thus gone out against thee, O thou land of *Judah*, nothing remains, but that thou give up thy self wholly to sorrow and mourning, and express thy grief in all outward signs thereof; which, according to the custome of those times, was by plucking and cutting of the hair, even to the bringing of *baldness* on themselves. See *Jer.* vii. 29. *Amos* viii. 10. *Job.* i. 20. The occasion of sorrow to her was very great, viz. because the choicest of her People, call'd her *delicate Children*, those that were tenderly and delicatly brought up by her, and most dear unto her, should partly be slain, partly carried away captive by the enemy; and she (spoken to as a mother) is bid to shew great signs thereof, even to *enlarge her baldness as the Eagle* which hath lost her feathers; as of *Eagles* in <sup>y</sup> general 'tis said, that at certain times they do: except we may think some kind of *Eagle*, which is naturally *bald*, particularly alluded to.

<sup>1</sup> Rib. C. à Castro. <sup>m</sup> Ab. Ez. R. D. Kimchi. R. Tanchum. Vatabl. &c. <sup>n</sup> Marefius his French notes. <sup>o</sup> Michal Yophi. <sup>p</sup> Grotius, Stokes. <sup>q</sup> Jun. Trem. Tarnov. <sup>r</sup> Drufius. <sup>s</sup> In Calvin. <sup>t</sup> Oecolamp. <sup>x</sup> See Abarb. who saith, Marefha and Adullam here are names by which the whole Kingdom of *Judah* is designed. <sup>y</sup> Bochart. de Animal. part. 2. Lib. 2. cap. 1. <sup>z</sup> Kamusin (دوق) and رغبة Heb. דחם and דחמה Levit. xi. 18.

## CHAP. II.

V E R. 1. *Wo to them that devise iniquity, and work evill upon their beds: when the morning is light, they practise it, because it is in the power of their hand.*

**W**O unto them, &c. ] How justly deserved those judgments were, which before, and after are denounced against *Israel* and *Judah*, the Prophet makes manifest, by a declaration of some of those sins, which the inhabitants of them were guilty of. As here first, because the powerful ones among them (for which a wo is denounced against them) did in the <sup>a</sup> night upon their beds, when they should have <sup>b</sup> communed with their own hearts, (and examined their waies to see what they had done amiss, that they might amend it) devise iniquity and plot evil; not to conceal it, as a work of darkness, <sup>c</sup> but that they might be ready to act it as soon as the morning light should give them opportunity: and then did without delay practise it openly in the light, and face <sup>d</sup> of the Sun, without fear or shame, with all their might, as far as it was in the power of their hands; because there was none, who by executing justice did restrain them, but they were suffer'd to do what they could, and would. It may be observ'd that the word נָחַל, which is render'd *Power*, doth also signify *God*, and that is the reason, why the Ancient *Vulg. Latin* renders, *because their hand is against God*: but the like expression being else where used, as *Gen. xxxi. 29. Deut. xxviii. 32. Prov. iiii. 27.* he renders it by *having strength, or being able*: and so that here it ought to be render'd, is the more general opinion of Interpreters; and that those, that interpret the words otherwise, as some other <sup>e</sup> Antient versions likewise do, interpret them wrong.

2 *And they covet fields, and take them by violence; and houses, and take them away: so they oppress a Man and his house, even a Man and his heritage.*

*They covet fields, &c.* ] what they covet in their mind, <sup>f</sup> they strive to possess themselves of, by the force of their hands, whether <sup>g</sup> their poorer neighbours lands, or houses, that ly convenient for them; which if they will not part with to them on their own terms, they spare not to use toward them all <sup>h</sup> fraudulent or violent courses, till they have gotten, what they have a mind to, from them: according <sup>i</sup> to the dealing of *Abah* towards *Naboth* for his Vineyard.

3 *Therefore thus saith the Lord, behold, against this family do I devise an evill, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evill.*

*Against this family, &c.* ] i. e. This whole nation, the family, or posterity of *Jacob*, this wicked People, do I devise or intend an evill of punishment, for the evill of sin which they plot or devise; from which you shall not remove your necks, nor be able by any means to free yourselves, but shall be pressed down with it, so that you shall not henceforward carry yourselves proudly and haughtily with heads lifted up: for the time shall be so evill and calamitous, that you shall have no occasion, no heart, or power so to do.

4 *In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me? turning away he hath divided our fields.*

*In that day shall one take up a parable against you.* ] One is here supplied, as in such manner of speech else where. So *Gen. xlviii. 1.* one told *Joseph*, and ver. 2. and one told *Jacob*. So that it may be render'd to the same sense, as the *Vulgar Latin* hath it, *There shall be taken up a parable, or, Men shall take up a parable, a doleful song with parabolical and figurative expressions.*

*And lament with a doleful lamentation.* ] The Margin saith, that in the *Hebrew* it is, with a lamentation of Lamentations. There are here three words in the *Hebrew* eloquently joyned of much like sound, or agreement between themselves, viz. נָחַב *Nabab*, נָחַי *Nehi*, נָחַיָּה *Nibjah*. Of the rendring the two former of which, there is no doubt but the first, as a Verb, signifies shall lament, the second, as a Noun, Lamentation; but concerning the third doubt is made, Some taking it as Noun Substantive, to signify the same with the second, viz. Lamentation; and so the same signification repeated <sup>k</sup> will be but as much as to say a great, or doleful Lamentation. <sup>l</sup> Others take it for an Epithet added to the second, from another root of something different signification, which ours *Dan. viii. 27.* renders, *I fainted*. Others was broken; and so 'twill be as much as broken, or grievous, and will still very well agree with that in the text of our English Bibles, a doleful Lamentation. \* Others take it as signifying, He that is then present or remaining, from the word

<sup>a</sup> Psal. xxxvi. 4. <sup>b</sup> Psal. iv. 4. <sup>c</sup> R. Tanchum. <sup>d</sup> Abarb. <sup>e</sup> Syr'ac. Greek. <sup>f</sup> R. D. Kimchi. <sup>g</sup> Abarbi. <sup>h</sup> Aben Ezra. <sup>i</sup> 1 Kings xxi. <sup>k</sup> Rab. Tanch. <sup>l</sup> So some Jews. \* See R. Tanch.



ה'ה *Hajah*, that signifies, *to be*; and then 'twill express who it is that shall take up that parable and make that Lamentation, viz. *he that shall then be, or remain*: or *may it not as so be taken for an Epithet, and render'd a being lamentation, a lamentation that is, i. e. that hath being, or, is durable, or, is taken up in the world.* Others from the same root and signification render it, *It is so, or it is done, and come to pass, shall he say, we be utterly spoiled, &c.* or as Others, *shall lament with a lamentation for what is done, and say, &c.* These then being the significations, which the word as here written is capable of, whereas the *Latin* renders *A Song shall be sung with sweetness*, 'tis manifest it ought to be understood no otherwise, then *that it should be a mournful Song, or ditty, elegantly or musically compos'd, & sung in an artificial tune*: not that it should be pleasant, as to the matter, which was a *doleful Lamentation*: sweet it might be to the enemy, and pleasing, but to the sufferers no further, then as thereby by venting the grief of their hearts *they might something allay, and assuage it.* 'Tis disputed who it is that is said, *shall take up this parable and make this lamentation, or mournful Song.* Some say the false Prophets, seeing their promises of good to come to nothing, or to be turned clean contrary; Others, those that were oppressed by the more potent, and spoiled, spoken of in the foregoing words; Others, the insulting enemy; Others, every one, or all of them, on whom these calamities should come. But the words being in the Original Text put indefinitely, 'twill be convenient so to take them, as that they, or, any that shall look on what they suffer'd, shall have occasion thus to say, as in their person, (for the words are spoken as in their person,) or according to Some, as we said, whosoever shall be then present, and with any concern look on, what hath befallen them.

*We are utterly spoiled.* <sup>a</sup> Some will have it found, *we are utterly spoiled of, or by our selves.*

*He hath changed the portion of my People.* <sup>i. e.</sup> Their land; *i. e.* God hath taken it from them, and given it to others, *changed the owners thereof*: which to express the *Latin* renders *The part, or portion, of my People is changed,* rather then as the *Doway* translation hath it more obscurely, *part of my People is changed.* <sup>b</sup> Some will have this to be read with an interrogation, as the following words are by way of admiration! *How doth, (or, shall) he change the portion of my People?* Or else, by the *portion of my People*, to be meant *God*, who is call'd the *portion of Jacob*, *Jer. x. 16.* and the meaning to be, *Shall the portion of my People change them, for another People, whom he shall cause to prevail over them?*

*How hath he removed it from me!* <sup>c</sup> That is, *the portion of my People.* *Turning away he hath divided our Fields,* viz. *God, or the enemy by his permission, or, as in the Margin, instead of restoring, he hath divided (or, divideth) our fields.* The words in the Original being in this verse very concise, are for that reason obscure; the latter words as to a verbal translation ly thus, *how shall, or how doth he remove to me, so turn, or to return, our Fields he divideth*: which words though then, when they were spoken, and when the *Hebrew language* was in common use, and the things spoken of before their eyes, known to all, they were doubtless well understood, yet now that they may be put into another language, and in it made plain and intelligible, will require some change of order, or a supply of something understood. In that rendering which is in the Text <sup>d</sup> of our Bibles, there is not much alteration, only to *turn or return* it expresseth by *turning away, i. e. in or by turning away*, and the sense is plain; except it be made a doubt, whether it be meant, *turning away our Fields, or turning away himself from us.* As to that in the margin, there is intimated, and briefly expressed in the word *instead* a supply of what <sup>e</sup> is by some in more words given, thus, when I expected, that he should have restored our fields, *he hath divided them (to the enemy, or given them to the enemy that divideth them,)* or, *How is it, that he, (that is, the Enemy) taketh away that which is mine? Instead of restoring our fields, as we hoped, he divideth them among his own Soldiers or People.* Others yet something otherwise make their supplies, <sup>f</sup> some making this their meaning, *how doth he take away me,* that is, my People spoken of, or that he may *turn over, or give up to the enemy our fields, that they may divide them, or he divideth them to others, or to the enemy*; thinking it necessary to understand either *to the enemy, or to strangers, or some such word.* This is the interpretation and opinion of a learned Jew. <sup>g</sup> Another more ancient, and of great repute among them, gives this as the sense of this whole Lamentation; *we are utterly spoiled*, so that the *enemy taketh away the fields [or lands] of my People from them.* Ah and alas, how shamefully or grievously hath he remov'd us by driving us out, and divided our fields violently taking them from us! He notes that the word *לשובב* *Lesbobe* (which Ours interpret in the text, *turning away*, and in the margin, *instead of restoring*, and he renders by *removing, or driving out,*) is to be joyned to the foregoing words, and the following to be taken by themselves apart, and then the word *ימיר* *Yamir*, which Ours render, *he hath changed*, (though he saith it properly signifies so,) he taketh here to be in the same sense with the following

<sup>m</sup> See R. Solomon & Paræus. <sup>n</sup> De Dieu. <sup>o</sup> Abarb. R. Tanchum. <sup>p</sup> Menochius. Tyrinus. See Greek translat. <sup>q</sup> Chr. à Castro. <sup>r</sup> R. D. Kimchi. <sup>s</sup> Afarban. Montanus, Ch. à Castro. Deodat. Oecolamp. Ribera. Tarnov. <sup>x</sup> R. Judah. Itin. Kimchi in Radic. שרר <sup>a</sup> Sa. Rib. Chenoc. <sup>b</sup> R. Tanch. <sup>c</sup> R. Tanch. <sup>d</sup> and so Jun. Trem. <sup>e</sup> R. D. Kimchi. Vatablus & Michlal Yophi. <sup>f</sup> R. Tanchum. <sup>g</sup> Abu. Walid. in the root שרר.

word יָמִישׁ *Yamish* which Ours render *removed it*, (because changing is nothing but removing a thing from its place,) the note of exclamation, *how*, he looks on, as an expression of the grievousness, shamefulnes, or disgracefulness of a thing, with admiration at the strangeness of it, here as in other <sup>h</sup> places. Of such translations as are in the hands of Christians some ancient ones depart farther from the words in the Original, so that they cannot be easily reconcil'd; as the Greek which renders, *we are made very miserable, the part or lot of my People hath been divided by cord, or measuring line, and there was none that hinder'd him, that he might turn away, or, that he might restore*, as the Arabick: and the Syriack as wide, *the Robber shall spoil us, and shall with a measuring line divide the part of my People, neither is there any that restoreth our part by a measuring line*. Those that are in Latin, and more modern Languages, keep closer to the words, yet is there no small variety among them. The Ancientest Latin renders, <sup>i</sup> *part, or, the part, of my People is changed. How shall he depart from me, whereas he returneth, that will divide our regions*! Others differ from it, and among themselves, yet all so as to look on the words to have in their root the same significations. But then in rendring them as here placed Actively or Passively, or applying them to different subjects, or making their pauses or distinctions diversly, make some difference in the sense. When the reader shall have viewed them all, he will probably find good reason to like those rendrings in our English Bibles given, as well as any, and acquiesce in them having his liberty given him of chusing either that in the Text or that in the margin. But it may be farther observ'd, that whereas the word שׁוֹכֵב *Shobeb* which is by Ours render'd in the Text, *turning away*, and in the margin *restoring*, and by most in one of these significations, hath also in the same manner written another signification in the Scripture, viz. <sup>k</sup> of *Rebellious, Perverse, or Refractory*. Some other learned Jews will have it here to be taken in that sense, and to be an Epithet of the spoiler, or enemy. <sup>l</sup> So one of them, taking these as the words of such as were oppressed and had their fields and houses by violence taken from them (as ver. 2.) gives the meaning thus (and is therein follow'd by a learned <sup>m</sup> Christian) the great ones of the Land *spoil us of our inheritance, and so are we spoiled by our selves; and for the iniquity of this violent oppression, my People shall change their portion, going captives into another land. How, that is, to what profit, doth he take away mine inheritance, seeing within few daies the perverse rebellious one, viz. the enemy, the King of Assyria, that blasphemeth God, shall divide our fields, and give them all to his servants?* This Inter-

preter would have the particle or letter, ל *L.* prefixed to שׁוֹכֵב *Shobeb*, and usually signifying *to, or for*, here to signifie nothing, but to supply only the place of the particle of the *Nominative case* to wit ה *H.* <sup>n</sup> Another embracing the same signification of the word, שׁוֹכֵב *Shobeb*, but taking the *Lamentation* to be utter'd by some false Prophet, who saw all things succeed contrary to what he promised, thus expounds the words, *Shall we be utterly spoiled by our enemies? Will he change the portion of my People? How can it be that he should put and remove me from mine inheritance, seeing I am his People and inheritance, to give it to a perverse rebellious one, a people that blasphemeth God, which shall divide our fields?* But if the words be taken indefinitely, and not particularly applied either to the poor oppressed, or to the false Prophets, but to any that shall take up this *Lamentation* as in the person of the People, which seems better, then that word שׁוֹכֵב *Shobeb* being taken in this last sense, all things will be regular without addition or alteration, and the plain meaning this, *He divideth (or hath divided) our fields to a rebellious obstinate one, i. e. the Idolatrous enemy, the Assyrian:* Or with an interrogation, *Will he divide our fields to a rebellious one?* And so. Some of them also, who take the word in another signification, put an interrogation at the end, *Doth he divide our fields to restore them?* Or, *that they should be restored?* i. e. *Shall our fields which are divided to; or by the enemy, return or be restored to us again?* Others without an interrogation, *in returning, or when he, (i. e. the enemy) returneth, he shall divide our fields.* And so in those Interpretations that our translators give, and others.

5 Therefore thou shalt have none that shall cast a cord by lot in the Congregation of the Lord.

[Therefore, &c.] Here is not much difference about the signification of the words, but only about the person to whom they were spoken: <sup>q</sup> Some looking on them, as directed to the false Prophets, who were the cause of error, and mischief to the People, that this should be for a punishment to them, that when the Lord should restore his People to their Country, they should have none of their posterity left to challenge any lot or part in the land, by cord or measuring line again to be divided among them. <sup>r</sup> Others, as directed to the oppressors spoken of, ver. 2. as a threat to them, or a curse of the oppressed on them, that it should be for a just punishment to them, and so it will be continued with the word *therefore* going before, ver. 3. Others take it as a curse denounced against the whole family before mentioned ver. 3. or the whole Kingdom of *Israel*, that

<sup>h</sup> Pfam. lxxiii. 18. Isaiah x. 14. 13. <sup>i</sup> Doway Bible <sup>k</sup> Isaiah lvi. 17. Jer. lxi. 14. and 22. <sup>l</sup> Abarb. <sup>m</sup> Arias Mont. <sup>n</sup> Aben Dana. <sup>o</sup> De Dieu. <sup>p</sup> Stokes. <sup>q</sup> R. D. Künchi. <sup>r</sup> Aben Ezra. Abarb. <sup>s</sup> R. Tanch. <sup>t</sup> Abarb. <sup>u</sup> Grot. they





significations; but the most both of Christians and Jews take it in the former: so the ancient Latin Interpreter which to this sense renders the words, according to the Doway English translation, *Speak not speaking*, which is of doubtful sense, whether they mean speaking, i. e. saying speak not, or speak not by, or in speaking, as <sup>1</sup> Some, and according to <sup>2</sup> Others should rather be render'd, *Speak not ye that speak*, i. e. ye Prophets, *it shall not drop upon these, confusion shall not apprehend them*. *It*, that is, say Some, the wrath by you denounced shall not fall on them (as if spoken by some that did not believe the Prophets) nor any such confusion. Others, your Prophesying shall not prevail on them, shall not work any shame in them: as if spoken by God or some man counselling the Prophets. This variety there is in the translations which are in the hands of Christians; and much more yet, for Some interpret the word, *לאלה* Laelleh, which is render'd to them or these, as not to belong to persons but to things, Thus, *Prophecy not*, or *if they prophesy, let them not prophesy* <sup>1</sup> such things, *least they take shame*. <sup>2</sup> Others, *Prophecy not ye prophets of the Lord, they shall prophesy*, viz. *Isaiah, Osee, Joel, Micah, &c. they shall not prophesy*, i. e. there shall come a time when the Prophets shall cease to Prophesy to you. What other modern translations or expositions any shall meet with, he may examine and judge, by comparing with these mention'd, and by what hath been said of the signification of the words. The Jews also in their expositions differ among themselves, <sup>3</sup> One of them and he one of the ancientest, thus gives his sense of these words, he saith that they did take in ill part, or detest the admonitions of the Prophets, and bid them to desist from speaking to them, and to leave of their admonitions by way of reproof from God of them for their rebellions, as else where he saith *Amos v. 10. they hate him that rebuketh in the gate*: this is that which he saith of them, *prophesy ye not*, i. e. that they forbid the Prophets to admonish and instruct them; which is like to what they, with whom *Isaiah* had to do, said to him, *Get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us*. *Is. xxx. 11.* But the Prophets: did not hearken to them, nor leave to warn, admonish, and rebuke them, that is it which he saith of them, *they do or will speak*, or *prophesy*, i. e. *they say to them prophesy*, or *speak not*, but *they do prophesy*, or *speak*; then of what he saith *לא ישיפו לאלה* Lo Yastiphu Laelleh, *they do not prophesy to these*, the meaning is, but it is all one as if they did not Prophesy to these, nor direct their admonitions to them, for they do not incline their ear to them. Then afterward he saith ver. 11. *If a man walking in the Spirit and falsehood, do ly sayings. I will prophesy to thee of*

*wine &c. he shall be the prophet of this people*, i. e. to him will they hearken and give ear, to what he saith. The last words *shame shall not*, or *doth not apprehend them* according to him import, that no reproofs of the Prophet work on them, else for shame they would cease from their rebellions. <sup>4</sup> Others of them take *ישיפו* Yastiphu in the second place in something a different sense, viz. a more general, for *speaking* or *saying*: and then <sup>5</sup> One, taking what is spoken as the words of the poor oppressed, gives this meaning, *Prophecy ye not, say they*, i. e. those oppressed ones to the Prophets, *they shall, or should, not prophesy to these* (oppressors) *for they will not take shame*, not be mov'd to shame by any thing that the Prophets say to them. This he prefers before that of Others, who <sup>6</sup> interpret them as if the wicked of the People should say to the Prophets, *Prophecy ye not*: *Let them not Prophesy to these* (wicked People,) *that they be not put to shame* (for their labour.) <sup>7</sup> Another of them thus renders the words, taking them as a farther description of those wicked ones, of which tis said, ver. 2. *they covet fields, &c.* that they also did say this to the Prophets, thus, *prophesy ye not say they; they shall not*, or, *let them not prophesy* (with change of the person repeating again their prohibition of them, as if they instantly and continually said it both to the Prophets and amongst themselves) *shall not shame overtake these?* i. e. will not they be ashamed of such doings? or ought not shame to be brought on such as these? This Interpretation keeps close to the words, but distinguisheth them otherwise then Others do, who think the accent requires that *לאלה* Laelleh, rendred, *to these*, be joined to the foregoing words, not to the following; but he thinks that not necessary alwaies to be observed: but if the accent be observed, then he saith the meaning will be, They that prophesy not to these shall not take shame, that is, shall be free from that shame and contumely which they would put on them. In this multitude of opinions and judgments, the Reader will see it necessary to use his own, and that without danger of great error, none of these expositions being contrary to the Analogy of Faith or sound Doctrine. It may, seeing we are forced to be tedious, be farther observed, that some ancient Versions take the word, which all these render *speaking*, or *prophesying*, in an other sense, viz. to signify *weeping*. So the Greek, *Weep not with tears, neither let him weep over these*: for he shall not put away shame. And so the Syriack and Arabick, as to that word. And indeed *weeping* is not far from that notion of *dropping*, or *flowing*, which we said the root of the word hath. But no Modern Interpreters think it meet to follow them in this place.

<sup>1</sup> Pelican. <sup>2</sup> Menoc. Tirinus. Ribera. Sa. Men. <sup>3</sup> Castalio. <sup>4</sup> Gror. <sup>5</sup> Ab. Walid. in root *נשף*. <sup>6</sup> Aben Ezra, R. D. Kimchi. <sup>7</sup> *Barb.* <sup>8</sup> R. Solomon, R. D. Kimchi. <sup>9</sup> R. Tanchum.

<sup>1</sup> The Syriack joins the last words to the following verse, *Let that shame overtake you which is spoken or denounced to the house of Jacob.*

7 *O thou that art named the house of Jacob, Is the Spirit of the Lord straitned? are these his doings? do not my words do good to him that walketh uprightly?*

*O thou that art named the house of Jacob, &c.]*

The meaning of these words as consequent on the former will be in a brief Paraphrase thus, *O thou that art named the house of Jacob*, but dost not in thy doings make good that name, *Is the Spirit of the Lord straitned?* Is his mercy, his will or power of promising by his Prophets good things and effecting them, now restrained more then formerly, when he did both, that now thou receivest only threatening messages by his Prophets? *Are these his doings?* was he wont thus to deal? or, Are these punishments and judgments that he denounceth, his constant works, or those that he delighteth to do? *Do not my words do good to him that walketh uprightly?* Doth he not promise good things and give them to him that is upright and walketh in good waies? Do ye not perceive by his different dealings, in that he wrought wonderful things for you while you walked in obedience to him, and now forsaketh you and giveth you up to evil, now that ye forsake him and rebel against him, that the cause, of this change is from your selves, and that he alwaies doth good, but to them that strive to do good, and walk in his right waies? And even now if ye would by these menaces of the Prophets be wrought on to amend your waies, for which they are intended, would not these also be for good to you, and a means of saving you from that destruction which you for that end are warned of by them? The words so understood, are plainly inferr'd from the foregoing words, as an answer to them who forbad the Prophets to speak to them such harsh things as they did, as if either they deliver'd not to them rightly Gods message, or had not receiv'd a full measure of his Spirit, or that 'twere in their power to speak otherwise then God bad them speak: and so their folly is discover'd, in that they laid it not to heart, that the cause why such severe things were by Gods Prophets denounced to them contrary to such gracious promises, which had been made formerly to the true house of Jacob, was not from any ill mind in the Prophets, nor any change in God, who still continued to do good to them that continued to walk uprightly in his waies; but from themselves, who were so changed, that they retain'd nothing of Jacob but the bare name, and by their wickedness made themselves incapable of receiving better messages, or that God should deal better with them. And this

seems the plainest meaning of the words. Others differently interpret them, as Some, who in rendring the words agree, but then give the meaning thus, *"Is the Spirit of the Lord straitned,* so as that you should silence his Prophets? as if he were not able to direct them what to say, or should not have liberty to cause them to prophecy and denounce what he pleaseth? or should not have power by them to pronounce against you evil things and to bring them to pass? *\* Are these his works?* These things which you do such works as he requires from you, or is pleased with; or, Are these such works as become the house of Jacob? and do my words no good with him that walketh aright? are they not pleasing to him, promising to him good, & instructing and correcting him for his good? That they are not such to you is through your own fault. <sup>y</sup> Others, *Is the Spirit of the Lord straitned,* that he cannot now send Prophets as well as formerly, tho you enjoin silence to them? <sup>z</sup> Others differ in rendring the first words. Some thus, *Is this said among you, O house of Jacob?* Or, as Some, *Is it thus said? Ought it thus to be said?* or, *What is this that is said, O house of Jacob?* or, *What is the saying of the house of Jacob?* &c. then go on in the expounding the following words, *"Is the Spirit of the Lord straitned,* as that, if you silence these Prophets, he cannot send others with as severe messages? *Are these evils denounced the works of God,* or, are they not the effects of your Sins? But <sup>b</sup> a learned Jew will not have the words so read Interrogatively, because then the following should be without an Interrogation, as expressing what he wonders to hear them say, viz. *The Spirit of the Lord is straitned:* yet the Chaldee Paraphrast seems so to take it, rendring, *Is it right which the house of Jacob say?* And the author of the Vulgar Latin seems to take it as sounding, (as the Tugurine version hath it) *Is it not said by the house of Jacob?* Or, without an Interrogation, *That which is said by the house of Jacob, is,* &c. While he renders *the House of Jacob hath said:* and then the following words are looked on as the words of the house of Jacob, and expounded to this sense, Why do ye, O Prophets, threaten such hard things to us? *Is the Spirit of the Lord straitned,* his mercy restrained, that he will not do good to us? <sup>d</sup> Are these his thoughts and works? viz. to prosecute revenge so as to destroy us his People, and forget to be good to us? and then the next words, as the words of God in answer to them, That he is good, and his promises good, and he will do good, but to those that are good, not to such wicked ones as they are. <sup>e</sup> A later learned divine differeth from these foregoing, in the rendring of the last words, instead of, *Do not my words do good to him that walketh uprightly?* reading it, *Are*

<sup>1</sup> Dutch Notes, Diodat. <sup>2</sup> Jun. Trem. Paræ. <sup>y</sup> Vat. <sup>z</sup> Arab. Mss. R. Tanchum. <sup>a</sup> Christ. à Castro. <sup>b</sup> R. Tanchum. <sup>c</sup> See Abatb. <sup>d</sup> Christ à Castro. Sa. Menochius, Tirinus, Ribera, Pelicanus. <sup>e</sup> Lud. de Dieu.

not my words good? viz. these words that I the Prophet speak, that he walketh with the upright: or, Shall not my words please you? they would please you if you were upright, for he, that is God, walketh with the upright. The cause of this difference he taketh from a Grammatical nicety, because, saith he, if those words הֵיטֵב הוֹלֵךְ *Hayašbar Holec* were to be rendred him that walketh uprightly, the Article or note of Emphasis הֵי *Ha* should be joyned with the Participle הוֹלֵךְ *Holec* and that put before the other Noun thus יֵטֵב הוֹלֵךְ *Habolec Yašbar*. But the first exposition is not liable to this exception, for in that יֵטֵב *Yašbar* is not taken as a Noun, but a Verb, and הֵי *Ha* put before it signifieth which; as manifestly elsewhere it is, put with a Verb in that sense, <sup>1</sup> as Job. x. 24. הֵלֵכִי *Hehaleci*, which went with him, and 1 Chron. xxvi. 28. הֵקִדֵּשׁ *Hahidish* rendred which Samuel the seer had dedicated, and so Ezek. xxvi. 17. And so the literal rendring will be, he that is upright walking, or, going on in the waies of God, the plain fence of which is, him that walketh uprightly: or, if it be taken as a Noun it is salved by understanding דֶּרֶךְ *Derec* way, i. e. that walketh in the right way: so *Aben Ezra*, and *R. David Kimchi*. The Ancient M. S. Arab version, which we cited, renders the whole thus, *Is it said among the house of Jacob, Is the power of the Lord shortned? Were these his Properties? Do not my words do good to him that is upright, walking after obedience to God? Ababinel and Arias Montanus* following him, take them to be the words of God to the People, who wondred that the Prophet should cease from reproving the oppressors. The first exposition seemeth the plainest.

8 *Even of late my People is risen up as an Enemy: ye pull off the robe with the garment, from them that pass by securely, as Men averse from warr.*

*Even of late, Marg. Yesterday.* ] The ancient Latin translatour makes of וְעַתָּה *Veethmul* the word so translated two words, or one compounded of two, and renders it *And on the contrary*. Nor is he alone in this, <sup>2</sup> An ancient and learned Jew so also takes it to be, tho they differ in their applying it to the following words: the Latin rendring the whole verse thus (according to the *Doway English* translation thereof) *And on the contrary my People is risen up as an adversary: from above the Coat you have taken away the Cloke, and them that passed simply you turned into Battel, or Warr: but that learned Jew* to this sense, *And against my People he*, that is, the potent oppressour before spoken of, or, every one of you, hath set up an Enemy.

It is, saith he, in sense all on as if he had said, ye have set up an Enemy, one person being put for another, as sometimes elsewhere, i. e. ye cause to have power over them, and you set in wait for them such who shall evill intreat them, and spoil them, according to what is elsewhere said, chap. 111. ver. 3. *Who eat the flesh of my People, and slay their skin from them*, and Psal. xxii. 18. *They part my Garments among them*. Then, he saith, over against you (i. e. wherever ye go, whoever ye come towards, or whomsoever ye meet with) ye strip or spoil of his garment and robe, so that of them that pass by securely, there are those who are like Men returning from Warr, viz. in as bad a condition, by your ill dealing spoiled and robbed. This exposition is given by that ancient Grammarian of great note among them upon particular examination of the words, and it gives a good meaning, viz. *Against my People ye set an Enemy: who ever ye meet with ye strip of his garment and covering, so that of them who pass on securely there are those who are become as Men turning from Warr*. Yet is he not, that I find, followed by others, who generally take עֲדֻמִּים *Ethmul* for one word, and to signify Yesterday, or, of late, or, before now; and then in expounding the other words they differ among themselves. One exposition given by some learned Jews, runs thus, <sup>3</sup> *But Yesterday, or before now, my People i. e. Israel behaving themselves as my People, stood up against the Enemy, were able to resist and prevail against him, but now having forsaken God, you are so far from this, that at the sight of a garment at a distance, taking it for the Enemies colours or ensign, or for an Enemy coming to set on you, you strip off your clothes, and cast from you your garments, that you may fly the lighter. And if you spy any but passing securely and quietly on the way, you presently flee for fear of them with all speed, as Men that return flying from Warr, or the Battel, for fear of the Enemy pursuing them*. And so may it be compared with what is said, *Levit. xxvi. 36. The sound of a shaking leaf shall chase them, and they shall flee as fleeing from a sword, and they shall fall where none pursueth*; <sup>4</sup> or, you taking them for such as return from War, take fear and flee before them. <sup>5</sup> A learned Christian also embraceth this interpretation; only that the latter words he expounds, that *those that pass on quietly in their way, seem such as return from War*, i. e. You for fear casting away your garments, the traveller that mindeth no such thing, finding them in the way, cometh home with them as if he returned loaden with spoils from the Warr. To this also may our translatours seem to point in their Marginal reading, viz. *over against a garment*. <sup>6</sup> Another Exposition is this, That God having

<sup>1</sup> See R. Tanch. and R. Kimchi. <sup>2</sup> Abu Wald. See Abarb. <sup>3</sup> He takes Lamed for a Note of the accusative case. <sup>4</sup> Ra'hi. <sup>5</sup> R. Tanchum. Atarb. <sup>6</sup> Abarb. <sup>7</sup> Ar. Mont. <sup>8</sup> R. Tanch.



before declared that his words do good, that he promiseth and giveth good things to him that walketh uprightly, sheweth now how incapable they are of hearing or receiving good from him, by describing their waies contrary to his: as if he should say, But not to you (whom yet he termeth my People) who are become as enemies to me, resisting or setting your selves against my Commandments both before and till now; viz. in that you do wrong and violence for a robe or garment, which injuriously ye take away from them that pass on in the waies, thinking themselves secure, as if they fled in the time of war, and were gotten out of the reach of the Enemy; or, who are glad when they are escaped out of your hands alive, after you have taken those goods they had, as they use to do who are fled out of wars. And this exposition is confirmed by what follows after in verse 9. *The Women of my People ye cast out, &c;* as if he said, These injuries ye do abroad in the waies; but within the Cities ye do them in another way, *destroying Houses* through whoredom. To the same scope tend generally the modern translations, as taking the words for a description of the perverseness, violence and rapine of that People, though among themselves they somthing differ in expounding and applying them. ° Some, *They that were Yesterday or heretofore, my People, now rise up in hostile manner against me: ye take away the mantel from above their coat, i. e. ye strip the poor both of their upper and under garment; they that pass by peaceably are to you as those that return from War, i. e. are taken in War and brought captives, whom ye may use as you please.* Others, *Yesterday of late, or, before now, my People is risen up as an Enemy; against me say Some, ° Others among themselves and against one another, referring it to the quarrels of one of the two Kingdoms Judah and Israel against the other, and the injuries and violences done in each of them by the oppression and rapine of the rich and potent against the poor and weaker: ¶ Others, before now, a good while since, my people hath raised up, or made, me their God an Enemy unto them by those their doings, the mention of which follows, Ye pull of the robe with the garment. ¶ Others, differently distinguishing the words, He that was before my People, as if he were an Enemy, riseth up against a garment; ye pull of the robe from them that pass confidently, or securely, i. e. if ye see any in a garment that likes you, ye rise up in an hostile manner to take it away; ¶ Others, when there is a robe ye pull of the Garment, i. e. tho ye have a garment of your own, not for need but through meer injuriousness you pull of the robe or clothes*

from them that pass by securely as Men averse from War, not intending to enter into contention, or meaning to wrong any; Others not much differently, being quiet from War, thinking now all things quiet and safe; Others, whereas ye are removed from Wars; Others, returning from the battle or War, having escaped thence, and so now no farther fearing any Enemy; ¶ Others, as men returning (i. e. you being as Souldiers returning) from war bloody and insolent. x A modern learned Divine thinks the words may thus be render'd, *But of late &c.* i. e. God, hath given up my People to the Enemy. Together with the mantel take away the robe from those that pass on securely and return from war; cast out the Women of my People, &c. as if they were Gods commission and command unto the enemy. But this seems harsh. Diodati renders thus, *More-over heretofore my People lifted themselves up against the Enemy, but now ye laying wait against, or, for garments, spoil of their mantle passengers which were in security being in quiet from War.* To some of these forementioned I suppose will be reducible what other modern translations any shall meet with. Some more ancient, as the Greek, Syriack, and printed Arabick, are so wide from them, that they will not easily be adjusted either with any of them or with the original Hebrew. The Chaldees useth his liberty as a Paraphrast. Among all none seems to give to the words their force better then that first of the Jewish Grammarian. It will not be needful nicely to enquire into the difference between the two words, one of which is rendred Robe the other Garment. The first שלמה *Salmah* seems to denote a looser garment cast over the rest, the second עדר *Eder* a closer more fitted to the Body. If we compare these words with those of our Saviour ² *Mat. v. 40.* where is first named Coat the under, and after Cloak the upper Garment, and *Luke vi. 29.* where on the contrary first Cloak, then Coat, this will look much like a proverbial Speech, and the naming of them both, whether one or the other first or last, will signify the greedy violence of the enemy stripping the poor Man not in part but of all that he hath. A manuscript Arab Translation thus renders, *Yesterday my People resisted their Enemy, but now over against a Garment, or at sight of a garment ye pull of (the Garment) from* (perhaps he means their clothes because of, or for fear of) *those that pass by securely being turned back from war.* Or otherwise perhaps his meaning may be, Heretofore, they made war with their Enemies, but now at sight of a garment they fall to stripping those that pass by, &c. they from being valiant Souldiers in War, are turned only Thieves and Robbers in time of peace.

° Calv. Gro. ¶ Jun. Trem. Tar. Aben Ez. R. D. Kim. ¶ De Dieu. R. Sal. Jar. ¶ Pagn. edit. Tig. Christ. à Castro. Varab. Dutch Notes. ¶ Jun. Trem. Tar. ¶ Dutch Notes. ¶ Vatablus. x Lud. De Dieu. y See De Dieu. z See Grotius.

9 *The Women of my People have ye cast out from their pleasant Houses, from their Children have ye taken away my Glory for ever.*

*The Women of my People have ye cast out from their pleasant Houses, &c.*] The different Expositions given of these words are reducible to these two, <sup>a</sup> First, that they did by violence cast out the Wives or Widows of those poor Men whom they oppressed and spoiled of their possessions & inheritance, or had slain, or driven away from their houses, wherein they had lived with their Husbands and Children with comfort and content; and likewise by the same means took away from their Children *the glory of God for ever*, i. e. <sup>b</sup> those rights and privileges which God in his law had given them, or that glorious inheritance, which God had given them for a perpetual possession, and brought them to so low and contemptible a condition, that the honour of being Gods Children and People did no more appear in them: Or as Others, by depriving them of their substance and patrimony, by enjoying of which they should have had occasion to give praise and glory to, me perpetually, you cause them being deprived thereof to curse you, & murmur against me. Others, by hindring them being robbed and spoiled from such honourable marriages, whereby they might have left a <sup>c</sup> posterity to my glory: <sup>d</sup> Others, by seducing them to Idolatry, and causing them to follow it, ye have caused my glory to cease among them for ever, <sup>e</sup> that glory which I should have had from them, so that they think no more of worshipping me. *My glory saith one*, i. e. <sup>f</sup> my Temple, which by your sins ye have caused to be destroyed. But what had those of the ten Tribes to do with the Temple? The same hath another exposition, ye have caused that no Children be left to praise me. Or may it not be? *My glory from them*, the glory that I should receive from them, or the glory that they should receive from me. <sup>g</sup> Some render the last words, *and that for ever*, i. e. this ye continually do. <sup>h</sup> A learned Jew interpreting the former part of the verse, as we have said, distinguisheth the words differently, and otherwise reads the latter part thus, *The women of my People have ye cast out from their pleasant houses together with their Children*, (that ye might take and possess their houses and their Inheritance :) *shall ye take* (possess, or retain) *my glory for ever?* i. e. with such your evil doings shall ye continue in my chosen land my glory the glory of all Lands? No: as ye have cast out others from

their pleasant houses, so will I cast you out from my land, *Arise ye and depart, &c.* The second way, which other expositors follow, is by interpreting what is said, *the women of my People have ye cast out, &c.* <sup>i</sup> concerning divorce and parting betwixt Man and Wife, which some expound of the causeless divorces by which those lawless Men spoken of did cast their own Wives out of their houses in which they had lived long with content, and those Wives not strangers or captives but of their own kindred and Nation which God called his own People, and so took from them his glory, the glory of his Covenant between Man and Wife, which redounded <sup>l</sup> to the Children born in lawful wedlock, and was taken away by the rescinding and breaking that Covenant: or in that they lost those privileges, which from the good agreement of their Parents would have redounded to them. <sup>m</sup> Others, of such divorces which they caused between other Men and their Wives, by committing lewdness and Adultery with them, or by <sup>n</sup> giving their husbands occasion to suspect them, while without their leave they violently went into the Houses of the poor (who are called by God his People) where their Wives were, to rob and spoil them, so that the Husbands there finding them, suspected their Wives of lewdness with them, & so they caus'd them to divorce them and put them away out of their houses, in which they took delight, and so from their little Children, whom by this means they deprived of his glory, <sup>o</sup> i. e. that grace and that sanctity which resided among them while they lived in obedience to God, to which condition they should never again be restored by reason of that their separation and dispersion, which these wicked Men were cause of. Or by *glory*? Some will have meant that conjunction between Man and Wife by God instituted for those ends, which rightly observed are, as all his works and ordinances, his glory for which and by which Men praise him. The *Greek* version of this verse and Printed *Arabick* are far different from all other, and from the words in the *Hebrew*. A manuscript *Arabick* translation (I suppose *Rab. Saadias*) *the women of my People ye thrust out of the Houses of their delightfulness* (or wherein they shewed themselves delightful and pleasing to their husbands;) *from their Children ye take my Glory for ever.*

10 *Arise ye and depart, for this is not your rest, because it is polluted, it shall destroy you even with a sore destruction.*

*Arise ye and depart, &c.*] According to this rendering the sense is plain, <sup>p</sup> Prepare you for

<sup>a</sup> Abarb. See Vatabl. <sup>b</sup> Jun. Trem. Tarnov. Deodat. <sup>c</sup> Christ. <sup>d</sup> Castro. Tirinus. <sup>e</sup> Grot. <sup>f</sup> Stokes. <sup>g</sup> Peli. <sup>h</sup> Jun. Trem. Tig. <sup>i</sup> Abarb. <sup>j</sup> Tar. <sup>k</sup> See Christ. <sup>l</sup> Castro. <sup>m</sup> R. Tanch. <sup>n</sup> R. Kimch. <sup>o</sup> R. Tanch. <sup>p</sup> R. Kimchi. <sup>q</sup> R. Tanch.

departure and removal from this land, for it may not be, or, is not convenient that it should be a resting place to you after such wickednesses committed by you in it, but it shall destroy you, because it is polluted by you, and that with a sore destruction: and the words well bear this rendering. It is perhaps the best: yet do some differently render, especially the latter words. The ancient Vulgar Latin hath to this sense, *Arise and go, because you have no rest here; for the uncleanness thereof it shall be corrupted with a sore putrefaction*; so the Doway Version hath it. The greatest difference in this from Ours is, that the word **טמאה** *Tameah*, which Ours renders as a Verb *is polluted*, is in it taken for a Noun, \* as it is by others also, and rendred *uncleanness*; and the Verb **תחבל** *Techabbel*, which Ours render actively, *shall destroy you*, in it is rendred intransitively or passively, as Some think it ought here to be taken, *shall be corrupted or destroyed*: which they might be the more induced to do, because otherwise *you* is to be understood, for there is nothing to signify it expressed in the Original. And for that reason may it be also, that † Others render, *Because pollution corrupteth, or, as another, because of pollution, which corrupteth even with a great corruption*; otherwise the meaning in both is much one, and respect is had to the same signification of the root or Verb **חבל** *Chabal*, which hath, beside this of *destruction or corruption*, other significations also, which some chuse to follow: as namely **חבל** *Chebel* signifieth a *Cord*, and the author of that well approved *Tigurin* Latin translation following this, renders, *because it is polluted and corrupted and the cord too much stretched*: but he might have done well farther to have explained his meaning: he is not for ought I find followed by any other. It signifies also a *company*, and in this signification a noted *Rabbin* (*Salomon Jarchi*) taking it, expounds the words, *that it may be polluted it gathers companies*, which companies being met declare their counsels: and for confirmation of his taking it in this signification he alledgeth the authority of the *Chaldee*, \* who paraphraseth the words: *Arise and be gone, this land is not an house of rest to the wicked: that they may pollute it they do corruptly; that you may defile it ye gather in companies to it, or against it*. But neither is this by many followed. It hath the signification lastly of *grievous pains and pangs*, such as of a *woman in travel*, and the Verb, *to conceive and be in pains or pangs of travel, with pain to bring forth*; and this here hath place in the opinion of some learn'd *Jews*. ‡ One of them, taking the Verb **תחבל** *Techabbel* in the first signification, and the Noun **חבל** *Chebel* in this last, interprets the words thus, *Because it*

*is polluted by you it shall destroy you, and there shall be sore pains*, viz, to it, i. e. to you its inhabitants; † or, saith he, the Verb also may be taken in the last sense, and then interpreted, *because it is polluted by whoredom*, viz. spiritual, (that is, Idolatry) and carnal, *pains shall come upon it, and those pains or pangs sharp, or grievous*. And so doth the manuscript *Jewish Arab* translation render them, *Arise and be gone, this is not a resting place for you; because it is polluted it shall be in pangs, and the pangs shall be sharp*. And the meaning thus will be good and agreeable to the Scripture way of denouncing punishments to a sinful Nation, viz. that the land defil'd by their Idolatries and abominable lewdness and all manner of wickedness, shall be pained as it were a woman in travel and in pangs, desirous to be eased of them her burden, and not be at quiet till she be delivered of them, and they cast forth of her. By the pains and sorrows attributed to the land are noted those evils that † shall cease on the Inhabitants thereof. The like expressions see *Jer.* XIII. 2. and XLIX. 24. *Psal.* XLVIII. 6. *Hos.* XIII. 13. *Isa.* XLIII. 8. with many other. As for the meaning of the judgment here denounced, either according to the first or this last interpretation it may be compared with *Lev.* XVI. 25, 28. and chap. XX. 22. the meaning is, that this land, which God had given them for a rest, and they promised to themselves for a sure resting place, now being by them contrary to his command defiled, should no longer bear them, but as a foul Stomack corrupting what it hath in it, violently vomit and cast them forth, or, as a Woman at her full time desirous to be eased of her burden, should be grievously pained, till it were rid of them, as being weary of them.

11 *If a Man walking in the Spirit and falsehood, do ly, saying, I will Propheste unto thee of Wine and strong Drink, he shall even be the Prophet of this People.*

*If a Man walking in the Spirit, and falsehood do ly, saying, &c.* ] Or, as in the Margin, *walk with the wind, and ly falsely*. These interpretations are all one in sense; for if **רוח** *Ruach* be render'd *Spirit*, then will it be, a Man that pretends to the *Spirit of Propheste*, whereas he hath it not, but follows his own *false Spirit*, which is no better then *wind*, and *vanitie*; † and the word signifies as well *wind* as *Spirit*: so that the meaning will be, † if any falsely pretending to the *Spirit of Propheste* and inspiration from God, but indeed walking with the wind,

\* It is that which R. D. Kimchi followeth. † Jun. Trem. ‡ Schind in **חבל** and see Abarb. Oecolamp. Cassal. † See Syriack and Tig. Schindl. in **כרז** \* It may be enquired whether here be not two renderings in Chaldee clapt into one out of different readings: that which is cited by Rab. Salomon is only the latter. † Abu Walid. R. D. Kim. in Rad. Mich. Yophe. ‡ R. Tanch. and see Ab. Ezra. † R. Tanch. ‡ See Ezek. XLIII. 3. *Hos.* IX. 7. *Jer.* V. 13. † Abu Walid. R. Salo. Jar. Ab. Ez. Abarb. R. Tanchum.



and following what is vain, and false, shall forge a lie, and say, he hath commission to prophesie unto them of wine and strong drink, i. e. to bid them drink and be merry and to enjoy themselves, not fearing those evils, which the true Prophets denounced to them, or that they shall have plenty of wine, and all good things or, shall say, *I will Prophezie to thee for wine, and strong drink*, i. e. <sup>c</sup> If thou wilt give me a Cup of Wine, I will Prophezie and foretel good things to thee, not Destruction and Calamity, as those do that tell thee, they are sent with such sad messages from God, *Even he shall be the Prophet of this People*, him will they readily accept of for such a Prophet as they would have, and hearken unto him, whereas they will not hearken unto, or endure the true Prophets, who reprove them, and denounce Gods judgments against them, if they will not repent of their sins, and turn from them, but silence them, as verse 6. and see, *Isa. xxx. 10.* This way of expounding these words is so evidently agreeable to them in the Original, that to enquire after others would rather make them obscure, then add light to them. For as for that rendring of the Vulgar Latin: <sup>c</sup> *would God I were not a Man having the Spirit, and that I did speak a lie?* it can hardly be fitted to the words in the Original. The particle *U* *Lo*, doth indeed signifie *would God* as well as *if*. But then, what ground is there to add the negative *I were not*? it would in this sense rather found, *would God I were a Man, &c.* Again by what interpretation can this be made a wish befitting the Prophet? He might perhaps wish, that no such severe message had bin sent by him, as of destruction to those his People, out of his compassion to them; but to wish that what by Gods command he spake, were a lie, would be an injury, not to himself only, but to the Spirit by which he spake, the Spirit of truth, with whom falshood is not to be mentioned, much less either in word or wish attributed to him. If he had only wished, that himself by his suffering might have redeemed them, it had been an act of charity; but not to wish that God had sent a lie by him. S. Paul saith he could wish himself, *even accursed from Christ for his Brethrens sake, Rom. ix. 3.* i. e. suffer any evil to save them, and win them to Christ, but not that the Gospel or Doctrine that he taught them were a lie, rather then that they might suffer for refusing it.

12 *I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the Sheep of Bozrah, as the flock in the midst of their fold; they shall make*

*great noise by reason of the multitude of Men.*

13 *The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it, and their King shall pass before them, and the Lord on the head of them.*

*I will surely assemble O Jacob, all of thee, &c.]* Very different opinions are there concerning the Scope and meaning of these two verses, Some taking them as a denunciation of judgement and utter destruction to them, as both before and after is threatned by the Prophet from the Lord: Others as a promise of mercy and restauration after dispersion, as 'tis usual in the Prophets to mingle promises of mercy with threatnings of judgment. Others thirdly make them the words of the false lying Prophets mentioned in the foregoing verse, bidding them not believe the true Prophets threatning them with severe judgments, but telling them, that however they threatned the contrary, it should be well with them. The first of these waies is taken by divers learned Men, both *Jews* and *Christians*; and the words must then be expounded to this purpose, That God threatens, that he will gather together the whole posterity of *Jacob*, and the remnant of *Israel*, (for many of them had already been destroyed, or carried away captives) i. e. all that remained both of the ten Tribes, and also the two other of *Judah*, and *Benjamin*, in great multitudes, as flocks of Sheep in *Bozrah*, a place noted for a bundance of Sheep; that as a flock are gathered into their fold, and there shut up, so they should be gathered into their Cities and Towns, that they might be taken together, and there, *by reason of the multitude of them* that were shut up, besieged, and distressed together, (or by reason of the Enemies that in such great number surround them,) should make great noise, and be much troubled, as a great flock of Sheep shut up in a fold, are disturbed: when any comes in upon them: viz. because the breaker, i. e. the Souldiers of the Enemy, who should break down their walls, should come upon them, and make free passage for themselves, by breaking open their gates, to pass in and out; or for themselves to enter, and to lead them out to captivity: and their King, viz. the Enemies King, should pass before his Army to lead them on; and not only so, but the Lord himself in the head of them, to give them victory over those whom he hath given up to be destroyed by them: and so this Prophezie may be looked on as fulfilled in the

<sup>c</sup> Tarnovius, Diodati, Drusius. <sup>d</sup> R. D. Kimchi, Vatablus, Drusius. <sup>e</sup> Doway Transla. <sup>f</sup> R. D. Kimchi, Calvin. Paræzus, Drusius, De Dieu, Tirin. Gro. <sup>h</sup> Grotius. <sup>i</sup> De Dieu.

taking of *Samaria* by the King of *Affyria*, 2 *Kings* xvii. 6. and of *Jerusalem* by *Nebuchadnezzar*, 2 *Kin.* xxv. 1. &c. Others, who yet look upon it as then fulfilled, do differently expound the last verse, to wit, that \* by the *breaker* should be understood the Enemy, but then that for fear of him they should make breaches themselves in their walls to get out at, and pass out at the gates, to escape if they could by flight, *their King himself leading them the way*, (as <sup>1</sup> of *Zedekiah* 'tis said, 2 *Kings* xxv. 4.) but being taken should be carried captive, and they after him; and all this because *the Lord was in the head of them*, i. e. the enemies, to execute the judgments that he had denounced against that People. But this seems harsh to interpret *them*, in *before them*, first of the *Israelites*, then in the same continued sentence, *on the head of them*, of the Enemies. Others therefore expound it, *shall be on the head of them*, i. e. over them for evil, and to execute his vengeance on them, and to see that they shall not escape. Others, *and the Lord shall in the head*, or beginning, i. e. before, forsake them, and withdraw his presence, by which he was wont to protect and defend them; which \* a learned Jew notes to be a far fetch'd interpretation.

The second Exposition, viz. that in these words is a gracious promise of restoration to *Israel* after their dispersion, is preferred \* by many learned Men both Jews and Christians; with this difference, that the Jews (the modern at least) understand it as a temporal restoring of the Kingdom of *Israel*; the Christians of a Spiritual deliverance by Christ, and the calling them into his Kingdom, and gathering them into his Church, together with the called of the Gentiles, as *one flock into one fold under one Shepherd*. See *Joh.* x. 16. The words being so taken, we need not (saith <sup>p</sup> a learned Jew) look after any connexion with the foregoing, or following, it being not unusual to have gracious promises so mingled with threatnings of judgments, where seems no coherence betwixt them. Or else the connexion may be made thus, <sup>q</sup> a faith another, God having before threatened severe things against the People, both in this and the former chapter, as that their inheritance should be laid waste, and they cast out of it, be destroyed, and carried away captives; least they should utterly despair of deliverance or Salvation, intermingles this merciful promise of a gracious restoration, that he will again after the dispersion with which he hath threatned them, *gather them together in as great multitudes, as the sheep of Bozrah*, &c. as flocks are gathered together into their fold; so that *there shall be a great noise* by reason of their concourse, as if their place

were too strait and narrow for them. *Isa.* xlix. 19, 20. And then a *flourishing*, or *mighty growing King*,<sup>r</sup> according to one sense of the word פורץ *Forêts*, or, a *breaking King*, shall break through all Impediments (according to another signification of that word) and beat down the Enemies; so that they following him shall, breaking through all difficulties of gates shut against them, pass in and out as they please, their King going before them, and the Lord being on the head of them, as leader of the Vauntgard, i. e. to protect, and help them by his providence and mighty wonders, and to hinder the Enemies from hurting them. Thus a learned Jew, understanding the words literally; who in the mean while notes, though these words be of the preterperfect Tense, *have broken up, have passed, are gone out*, yet that they are to be understood as in the future, *shall break up, shall pass, shall go out*; as such change of Tenses is not unfrequent. And so \* do others of them, who follow the same way, take it as a Prophecy לעתיד *Le-aitid*, belonging to the time to come, i. e. to the times of the *Messiah*, which they deny yet to become, and vainly expect, promising to themselves great carnal felicity therein. The Christian Interpreters, who look upon these words as a Prophecy of good things, do look, as taught in the Gospel, after a more Spiritual meaning, interpreting them as made good by Christ's calling, and gathering together, into his Church, his fold, the *Israel* of God, his dispersed flock, who were before as Sheep going astray; in which they should grow into great numbers, like the flocks of *Bozrah*. The comparing with these words the x. chap. of *Joh.* to the 18. verse, will serve much for the illustration of them in this sense understood. And in what numbers they came at first into the Church, the History of the first times, as *Act.* 11. 41. and chap. 14. 4. and elsewhere, and of succeeding times all the world over, testifies. They usually understand by *the breaker*, and by *their King*, the same person, viz. Christ, to whom that title of *breaker* may well agree, for his *breaking down* all obstacles, *the middle wall of partition betwixt Jews and Gentiles*, *Eph.* 11. 14. \* breaking open the gates of Death, and Hell it self, so that neither he himself could be detained by them, nor his \* be hinder'd by them, from following him into the Kingdom of Heaven, the gates of which, having conquered Death, and triumphed over all Enemies, he set open to them, so that they might without hindrance go in and out, and find pasture, *Joh.* x. 9. *he going before them, and his sheep following him*, ib. ver. 4. and the Lord protecting them. It may be observed too, that if the word הפורץ *Haporets*, be taken in

\* Tarn <sup>1</sup> *Jer.* xxxix. 4. and see *Ezek.* xii. 12. <sup>m</sup> Druf. <sup>n</sup> R. Tanch. <sup>o</sup> Chald. Paraph. R. Sol. Jarchi. R. Tanch. Aharb. <sup>p</sup> R. Tanch. <sup>q</sup> Abarb. <sup>r</sup> R. Tanch. <sup>s</sup> R. D. Rim. & Rash. in Mss. for in Bux. Bibles these words are left out. <sup>t</sup> Pelic. Oecolamp. Diodat. Ribet. Sa. Menoch. \* See Col. 11. 15. \* See Mat. xvi. 18.

that other sense mentioned, as it may signifie one that increaseth, or groweth to power, it may likewise aptly be attributed to Christ the King of the Church, who is called the Branch, *Zech. III. 8. and VI. 12.* and of whom it is said, that of the encrease of his government there shall be no end, *Isa. ix. 7.* and the rod of the stemm of Jesse, and a branch that should grow out of his roots, *Isa. xi. 1.* and a root of Jesse, whose rest should be glorious, by whom God would set his hand again, to recover the remnant of his People; and that he should set up an ensign for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah, *ib. ver. 10, 11, 12.* To him that was promised to be as such, and was exhibited as such, and hath made good in himself what was promised, well may the title of *הפרץ Haporets*, in this, or indeed in both senses agree. But if any think, that by *הפרץ Haporets*, the breaker, and *מלכם Malcam*, their King, should be meant two distinct persons, let him hear, what the Ancient Jews (as cited <sup>y</sup> by the modern) say, for exposition of this place. *Haporets*, the Breaker, that is *Elias*, and *Malcam*, their King, that is the Branch, the Son of David; and then observe, what our Saviour himself hath taught us, that John Baptist was that *Elias* which was to come, *Mat. xi. 14. and Mat. xvii. 12, 13.* and what the Angel saith of him, *Luke i. 16, 17.* that many of the Children of Israel he should turn unto the Lord their God, and that he should go before him in the Spirit and power of *Elias*, without fear, and with courage, as he, <sup>z</sup> rebuking Sin, and removing it out of the way, to turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just; to make ready a People prepared for the Lord: and how the Prophecy of *Isaias* is applied to him preaching repentance, viz. that he was, as he saith also of himself, *Joh. i. 23.* the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every Mountain and Hill shall be brought low, and the crooked shall be made straight, and the rough waies shall be made smooth, *Luke iii. 4, 5.* and what our Saviour saith, This is he, of whom it is said, Behold, I send my messenger before thy face, which shall prepare thy way before thee; and that from the daies of John the Baptist, the Kingdom of Heaven suffered violence, and the violent took it by force. *Mat. xi. 10, 12.* men breaking as it were, and passing through the gate, by his preaching repentance laid open, that they might go in and out: and it will be easy to apply to him this title of the breaker: & so shall we have in the words, a most illustrious Prophecy of Christ, and his forerunner John the Baptist, which it will be no reason to

let go, seeing the Jews themselves so readily yield it to us. Especially, when the words most nicely examined, will be more punctually applicable to this exposition than any other that is brought, observing only to look for these promises to be Spiritually performed, which the Jews expect only as Carnal; and because they have not yet had any such temporal deliverance, think the Prophecy not yet fulfilled. Neither is it by divers Christians looked upon as yet compleatly fulfilled, but, in another regard, viz. because it respects Christs calling, and gathering of his, not only here, into the fold of the Church militant, the Kingdom of Grace, <sup>a</sup> but hereafter into the Church triumphant, the Kingdom of Glory, in the Heavenly Jerusalem. This needs not be looked on as a new exposition, but a completion of the former, which it necessarily presupposeth. The third way of expounding the words is, of a learned <sup>b</sup> Jew, who taketh the former of the 2 verses, to be the words of that lying Prophet, spoken of in the foregoing verse, as if he should say to them, Drink and be merry, and fear not, for the Lord hath put into my mouth to say unto you, that he will surely gather together all that are dispersed of you, and you shall be in your Cities in great multitudes, as flocks of Sheep in their proper folds and pastures; and thus the false Prophet leading them the way, they follow like Sheep one after another, when one of them hath gone out of a gap, and even their King likewise doth the like, the Lord, at their first breaking out from his obedience, removing his presence, and providence from them. Thus he is explained, by another <sup>c</sup> of his Nation, who yet rejects his opinion, because these words were spoken before the dispersion of the Israelites by Captivity; so that if they had been a promise from their false Prophets, they should rather have told them, that they should not be scattered, nor go at all into captivity, as the true Prophets denounced, and not have prophesied to them of a return after captivity. Yet, do <sup>d</sup> Some Christians interpreters also so far follow him, as to think the former of the two verses, to contain the words of the false Prophets, but so as retorted by God upon them; that whereas they promised them, that they should be gathered together, he would indeed so gather them, but not for good, as they falsely promised them, but for evil, and a general destruction. It may be here observ'd, that whereas the most take *Bozrah* for the proper name of a place, noted for abundance of flocks, mentioned *Isa. xxxiv. 6.* and *Jer. xlviii. 24.* yet by Others, it is not taken for a proper name, but translated <sup>e</sup> in a Sheep Cote, or fold, taking it to be in

<sup>y</sup> R. D. Kimchi and Abarb. <sup>z</sup> Grot. Mat. xi. 14. <sup>a</sup> Christ. à Castro. <sup>b</sup> / b. Ezra. <sup>c</sup> R. Tanch. <sup>d</sup> Jun. Trem. Grot. &c. <sup>e</sup> Chaldee Par. Vulg. Lat.



signification like מִבְּצָר *Mibzar*, a fence, or, place of defence; ' Others, in tribulation, or Streights. Why *Abarbanel* and *Montanus*

should take *Bozrah* for *Rome*, there is no reason, tho it might be of old a place for feeding Sheep.

## CHAP. III.

V E R. I. *And I said, Hear, I pray you, O heads of Jacob, and ye Princes of the house of Israel: Is it not for you to know Judgment?*

2 *Who hate the good, and love the evil, who pluck off their Skin from off them, and their flesh from off their bones.*

3 *Who also eat the flesh of my People, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the Pot, and as flesh within the cauldron.*

THAT it may appear, how justly deserved Gods judgments, which he threatned to execute on *Israel*, are, he proceeds to declare more particularly, the great corruptions that were among them; and first the avarice and cruel oppressions, exercised by such as had the Government over them. They who by their office ought to know justice and judgment, and to direct the People in the waies thereof, and encourage those that walked accordingly, and to show love and favour unto them; were so far from doing according to their duty, that on the contrary, they hated those that were good, and favoured, and encouraged, those that were evil, \* or, hated to do good, and loved to do evil: yea, instead of cherishing the good, did themselves pluck off their skin from off them, &c. by which figurative expressions, are set forth their great oppression of them, and the savage cruelty they used towards them, in respect both of their persons and Estates, extorting from them, and violently and unjustly spoiling them of all that they had to live by, that which was unto them as their skin, their flesh, and their marrow; and in so doing, shewed in themselves, <sup>a</sup> by their several waies of extortion and oppression, as great cruelty, as would be in a Shepherd, who should deal with the flock which he were to feed, according to the literal expression of the words, that so thereby he might luxuriously glut and feed himself.

4 *Then shall they cry unto the Lord, but he will not hear them: he will even hide his*

*face from them at that time, as they have behaved themselves ill in their doings.*

Then shall they cry unto the Lord.] What shall be the end or issue to them, whose wickedness he hath declared, he sheweth, viz. that those heavy judgments, which he before denounced, shall certainly cease on them; and then they not able to free themselves from them, and destitute of all other helps, shall cry unto him for deliverance, as acknowledging him alone able to save them; but all in vain, for in that time he will not hear their cry, but be as one that turneth his face away from such as put up their suit to him, denying to show any regard to them. And he addeth the reason of such his averfation, or turning away from them, viz. because they behaved themselves ill in their doings: by which illness of their behaviour (by reason of the particule כַּאשֶׁר *Caasher*, signifying as, or even as, and because God often proportioneth the punishment to the sin, rendering, as the Jews speak, \* *measure for measure*) may well be meant their stopping their ears against the cry of the poor, whom they themselves oppressed, or would not deliver from their oppressors, as they ought to have done, and their turning away their faces from them, having no regard to them in their need: according to which their inflexibility, will God now with great severity, in the time of their great need, behave himself as regardless of them, and show himself inexorable for all their cries. He will send against them an enemy <sup>†</sup> which shall deal as cruelly, and as unmercifully with them, as they did with the poor; or more generally, As you formerly turned the back to him, <sup>m</sup> and would not hearken to him calling on you, so will he then behave himself towards you, *Jam.* 11. 13.

5 *Thus saith the Lord concerning the Prophets that make my People erre, they bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare War against him.*

That bite with their teeth, &c.] Here God proceedeth to declare the iniquity of the false Prophets, of whom mention was made chap. II. 11. and to denounce his judgments a-

<sup>f</sup> Septuag. Syriack. Arabick. \* R. D. Kimchi. <sup>†</sup> Abarb. <sup>‡</sup> Grot. <sup>§</sup> Abarb. <sup>||</sup> R. D. Kimchi. <sup>m</sup> Tirinus.

gainst them. Although the signification of the words be clear, yet as to the meaning of them there are different expositions. By *their biting with their teeth*, "Some, will have meant their bitter enveighing against the true Prophets who denounced Gods judgments, whereas they on the contrary promised peace. "Others, that while they spake *peace* to that sinful People, and bid them to expect it, and flattered them in their wicked waies, they did indeed bite them, and occasioned hurt and mischief to them by thus deluding them. "Others, that they were such, who while they had given to them what they might *bite with their teeth*, or feed on, prophesied *peace* to such as fed them: which may seem confirmed by the following words, shewing that against such as did not so treat them, they prophesied Evil, Warr and Destruction, and set themselves, and stirred up others against them, to do them all the mischief they could, which is called their *preparing warr against them*; shewing that they prophesied for gifts and rewards, as ver. 11. and according to the rewards that they received, proportioned what they prophesied either for good or bad.

6 *Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go down over the Prophets, and the day shall be dark over them.*

7 *Then shall the seers be ashamed, and the diviners confounded: yea, they shall cover their lips, for there is no answer of God.*

*Therefore night shall be unto you, &c.* ] Of the judgment in these words denounced against the false Prophets, the plainest meaning seems this, That such confusion shall cease upon them, by reason of the great calamities that shall befall them, expressed by terms of *night*, and *darkness*, and the *going down of the Sun*, and the *day being dark upon them*: it shall be with them as with Men in utter darkness, who know not which way to turn themselves, much less can pretend to direct others, or show them which way to go: and when things shall be so with them, *they shall be ashamed and confounded*, their impostures being made manifest to all: and that what they pretended as messages from God promising peace, being so far from being made good that the clean contrary is hapned: were meer delusions of their own, and being so now discovered, they shall not dare to proceed in their former waies of false divinations, nor pre-

tend any revelation from God, *but cover their lips*, as Men put to silence, not able to say any thing that shall be accepted, or daring once to open their mouths. For it cannot be interpreted, as if God should now cease to put his words in their mouths, or to send any message by them, for they never were before employed by him, but pretended falsely to have received from him what they spake; which falshood of theirs being now by the contrary events discovered, they shall be so confounded with shame, as not to dare any more to open their mouth to the People. "So that those last words, *for there is no answer of God*, seem not so much a reason, why they now should hold their peace, viz. because God now refused to answer or speak by them (for he had not at all done so) as to declare, that these things which now came to pass, discovered that they never spake by the Spirit of God, and this discovery brought necessarily silence with shame to them. Covering the lip was a custom of Lepers, *Lev. xiii. 45*. confessing their uncleanness, a sign of sorrow and shame, a token of sorrow, *Ez. xxiv. 17. 22*. Here it seems to signifie the stopping of their mouths from speaking.

8 *But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.*

*But truly I am full of power, &c.* ] He opposeth himself to those seducers, his commission, his faithfulness in executing of it, and his behaviour to theirs. They being not inspired by Gods Spirit, nor having any message or answer from him, but led by their own erroneous Spirit, directed all that they spake to their own ends and advantage, and flattered such as fed them and made much of them, and promised good unto them, with those that did not so, dealing otherwise: but he is truly inspired by God, full of his Spirit, and by vertue of that *full of power*, freely and without fear or partiality, without any self respects or by-ends to utter the message with which he is sent from God; and of *judgment*, by which to discern between right and wrong, and what and when to speak; and of *might* without fear of Men or their greatness to speak it, even to declare unto Jacob his transgression and to Israel his Sin, not respecting Persons or soothing any in their evil waies, but boldly and freely reproving all of what condition so ever, that so they may turn to God by repentance, or else know what judgments they are to expect. And so by the word *full of judgment*, "some understand the judgments of the Lord to be denounced, as if he

"Christ à Castro. (although it be not Kimchi's exposition, as he would have it) Tirin. "Ab Ezra. R. D. Kimchi. R. Tanchum, Prov. xxviii. 6. "Rashi. R. D K. R. Tanch. Abarbinel. "Aben .Ezra. R. D. Kimchi. "R. Tanchum. "R. Tanchum. "Grot. Tarn. Ribera, Sa, &c.

were by the Spirit moved to denounce them; though \* Others prefer the notion of ability in discerning between things, and so rightly applying what he should speak, and knowing how and when to do it.

9 *Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhor judgment, and pervert all equity.*

*Hear this, ye heads of the house of Jacob, and Princes of the House of Israel.* ] The like compellation we had, ver. 1. That it may well agree to the whole twelve tribes is no doubt, though after the division of them into two Kingdoms, the name of *Israel* be often particularly given to the ten Tribes. See Note on chap. 1. ver. 5. Here in this chapter in both places these titles seem to many Interpreters to be attributed to the same; viz. those that were in dignity and authority in both Kingdoms: but † a learned Jew, considering that the judgments denounced in the former verses may well concern the Kingdom of *Israel*, thinks by the *Princes of the house of Israel*, in the first verse, to be meant those of that Kingdom as distinct from *Judah*, and in those following this verse, seeing *Zion* and *Jerusalem* are expressly named, and the judgments particularly concern them, by the *heads of the house of Jacob, and the Princes of the house of Israel*, to be meant particularly those of *Judah*, and them to be called by the same title with the others, because they were like them in sins; as *Isa.* 1. 10. they are termed *rulers of Sodom*, and the *Jews* the *People of Gomorrah*, because their deeds were like to theirs.

The power of the Spirit of the Lord in him he sheweth, by daring, even to those of greatest authority, to declare their transgressions without fear of their greatness, and to reprove them, for that whereas they ought to have known judgment, (as he speaketh ver. 1.) to have themselves walked in the waies thereof, and caused others to observe them, they did clean contrarily *abhor it*, and *perverted all equity*, all that was right, even setting themselves to do what was contrary thereto as things hateful to them, and scorning to be guided by the rules thereof which were contrary to their ends.

10 *They build up Zion with blood, and Jerusalem with iniquity.*

*They build up Zion with blood.* ] So according to the sense it is rendered, as being a farther description of the sins of those spoken to; other-

wise the word, being in the singular number, and sounding *he buildeth up*, may be expounded ‡ *Every one of them buildeth*, &c. or, † as still speaking to them, *O thou which buildest*, &c. or, *Everyone of you which build up Jerusalem*, i.e. build therein houses and palaces with blood (or, that think it shall be built and inhabited when such things are done in it.) *with blood*, that is therein shed, saith the *Chaldee*, i.e. with wealth gotten by the murdering violently or unjustly, putting to death the owners thereof, which they did so frequently, that *blood touched blood*, *Hos.* iv. 2. or by money which they took of Murderers to save them contrary to the law, which required life for life, blood for blood. Others † think that the word *blood* is not necessarily here to be properly taken, but more largely, as elsewhere, for bloody hainous sins of several sorts; and † Others more particularly for violence, fraud and oppression, by which the goods, which are taken from the poor owners, that should thereby sustain the life of themselves and their families, were † as their blood, and the taking them from them as shedding their blood.

Others refer the word *build*, not to those unjust rulers spoken of, but to God the builder of *Zion*, and to be spoken by way of admiration or interrogation to this sense, *Shall God* (or, *shall I* ? as in the person of God) *build up, or establish Zion with blood, and Jerusalem with iniquity* ? that is when such sins are committed in it: † or, *Did he build Zion with blood, or, Jerusalem with iniquity* ? And this sense would well agree with what preceeds and follows; but the other meaning is more received.

11 *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us.*

*The heads thereof judge for reward, &c.* ] He proceeds to declare the Sins of all sorts of those, by whom the People ought to have bin governed and directed in the right way. *The Heads*, (who were by the law forbidden to take any gift, lest they should be perverted, according to what is said *Exodus* xxiii. 8. *Thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous*, and again to the very same purpose is repeated *Deut.* xvi. 19.) *do judge for reward*, and accordingly for gain wrest judgment, being guided in their sentence by the bribe they receive, and not by the merits of the cause. *The Priests*, whose lips should keep knowledge,

\* Tarn. y Abarb. † Aben Ezra, Kimchi. ‡ R. Saadi. Arab. version MS. R. Tanchum. b Kimchi. c R. Tanchum. d Kimchi. e See Eccles. xxxiv. 21. 2. f See Christ. a Castro. f R. Tanch. e. Abarb.



and at whose mouths they should seek the Law, as being the messengers of the Lord of Hosts, and by him given for teachers and right interpreters of his Law, *Mal. 11. 7. They teach for hire*: their mouths are opened only to those that will give to them: and then will teach them not so much the truth as pleasing things, such as they shall desire, not what they ought to hear. And whereas no Prophet should undertake that function but such as were sent by God, and such should impartially deliver his message, without respect of persons, fear or flattery, or any by-ends, there were among them many that pretended to be Prophets, who *divined for money*, and that they might get thereby, vented false visions, and feigned messages from God who never sent them. See *Ezek. xiii. 6. &c. (following the waies of Balaam who lov'd the waies of unrighteousness, 2 Pet. 11. 15.)* To any that would believe them and put into their mouths, v. 5. and reward them for it, they would undertake to foretel such things as should best like and please them, and foorth them up in their waies; to others the clean contrary: in summ, all these, in that corrupt state so without regard to justice and truth, made their gain not Gods glory their end, and yet for all this would flatter themselves with vain hope of security and confidence in God and his presence among them. He had own'd them for his People, chosen *Sion* for his habitation, promised to dwell in the Temple at *Jerusalem*; they had there the Ark of his Covenant, and the signs of his Majestatick presence, so that they thought him even tied to a perpetual residence among them; and so long as he was among them, they thought themselves sure that no evil could come upon them, he would not cast off his People, nor let his City and his Temple be destroyed. Such vain confidence in the Lord by them who forsook the Lord and his waies, and yet hoped not to be forsaken by him, see described likewise *Jeremiah vii. 4. and 8. &c.* where he sheweth on what terms only he would continue his presence with them and defend them; which conditions seeing these here observe not, how vain and groundless their confidence is, the issue shall shew, and that is in the next words declared.

12 *Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forrest.*

*Therefore shall Zion for your sake, &c.]* They seem'd to think for *Zions* sake, and *Jerusalem's*, and the house of the Lords sake, they should be secure, however they behaved themselves;

but God declareth, that on the contrary for their sakes and the evill of their doings, whereby they had made those places which should have been kept holy to him: a den of Robbers, of Murderers, Adulterers, Idolaters, and the like, even those places themselves should be given up to utter ruine and destruction; his anger toward the People should extend it self even to the place it self which was defiled by them, it no longer retaining its holiness then they continued holy. *For your sake shall Zion be plowed as a field, &c.* These words are cited *Jer. xxvi. 18.* where it is shewed that they were spoken in the daies of King *Hezekiah*. *Plowed as a field*, the buildings thereof being all thrown down, it shall be laid plain as a field which shall be plowed, or <sup>m</sup> which the Enemy shall plow up, that he may leave no sign of a place ever inhabited, or a sign that it should never more be inhabited; *And Jerusalem as an heap of stones*, the stately buildings thereof being demolished, *not one stone left in order on another, but all thrown down, Mat. xxiv. 2.* and laid in rude heaps. *And the mountain of the House.* The mount *Moriah*, on which the glorious Temple stood, *As the high places of the forrest*, as hillocks on which trees and weeds should grow, as in a wild place, not regarded or inhabited by Men but only by wild beasts. *Hos. 11. 12.* All these are expressions of utter ruine and desolation. The latter words rendred, *high places of the forrest* (or of a wood) <sup>a</sup> learned Jew saith may be rendred, *as high places of the <sup>o</sup> boar of the forrest*, in reference to what was done to that place by *Adrian* the Emperour, who to make the place more odious to the Jews, <sup>p</sup> set up in several places of the City the Images of Hogges and other things detestable to them; and he would have this Prophecy to respect what was by the Roman Emperours done when they destroyed *Jerusalem*, when one under *Titus* who destroy'd it, <sup>q</sup> plowed up the ground where it stood, in token that none might without the Emperours leave build any more any house there, and when such things were done by *Adrian*, who built there a City which he called *Ælia*, and built up and down in several places Idols Temples. But however this Prophecy may seem to him and others to extend it self so far, and then to the utmost of the letter to have been fulfilled, or the whole of what is here said done, yet we may justly look upon it as limited to a shorter time, and sufficiently, as to making good these descriptions of great desolation, fulfilled in the destruction of *Jerusalem* and the Temple by the *Chaldeans*, by whom the City and Temple were made heaps of rubbish or dust, *Neh. iv. 2. 2 Kin. xxv. and 2 Chron. xxxvi. 19.* in the time of King

<sup>h</sup> *Isaiah* xlviii. 2. <sup>i</sup> *Kim. Abarb* Grotius. <sup>j</sup> *Jer. vii. 9. &c.* <sup>m</sup> Grot. *Christ à Castro.* <sup>n</sup> *Abarb.* <sup>o</sup> *Psal. lxxx. 13.* <sup>p</sup> *Calvisius* an. *Christi.* 135. <sup>q</sup> *Calv.* an. 123. <sup>r</sup> See *Christ à Castro.*

*Zedekiah*, till when, though it was before spoken, it seems to have bin differred on their repentance, as is intimated in the forecited *Jer.* xxvi. 19. though to the other also, in respect of the things done agreeable to these expressi-

ons, it may not unfitly be applied. See also *R. Saadiah* his *Arab* translation, *And the mountains of the house shall be Chappels, or houses of other worships, or, as some say, a wood.*

# CHAP. IV.

VER. I. *But in the last daies it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the Hills, and People shall flow unto it.*

**B**Ut in the last daies it shall come to pass, that the mountain of the house of the Lord, &c. ] According to Gods usual method, in the midst of judgment remembring mercy, here are to those grievous judgments before denounced, subjoined gracious promises of great mercy. In the foregoing words he threatneth an utter desolation to the mountain of the Lord; here he promiseth a gracious restauration establishment and exaltation: in those the obstinate sinners are given to understand the severity of Gods unavoidable judgments to them; in these penitent believers are given to expect his mercies, that never fail those, who are qualified to receive them. How far the mountain of the house in the foregoing words, and the mountain of the house of the Lord in these, agree or differ, in what is signified by that expression, will appear in what shall follow.

*In the last daies, &c.* ] That by the last daies (though more generally may be signified any time to come after, yet) are here meant the daies or time of *Messiah* or *Christ*, is so far agreed on both by <sup>a</sup> Some *Jews* of as good authority as any, (giving, I suppose, the common receiv'd opinion among them) and most *Christians*, that if any think otherwise, we have not reason to be swayed by their authority. But though both *Jews* and *Christians* so far agree as to the signification of the words, yet in their applying them is there great difference; the *Jews* denying the promised *Messiah* to be yet come, the *Christians* believing, and acknowledging him to be long since come: the *Jews* looking for his Kingdom as of this World; the *Christians* looking on it as *Spiritual*: and so what the *Jews* say is not performed, understanding the words literally according to the outward sound, the *Christians* acknowledge to have been already made good, and according to the true meaning and import of the words in an higher and *Spiritual* meaning, understood as they ought to be,

performed. All the advantage that we may expect from the *Jews*, is a concession that such or such passages have respect to the promised *Messiah*, or to *Christ* and his times, how they are accomplisht we must learn from the History of the New Testament and *Christian Interpreters*.

In the second chapter of *Isaiah* ver. 2. &c. we have much the like expressions as here, as if one of these Prophets had borrowed words from the other. Whether one did make use of the others expressions, as of words already known to the People, or for what end, we need not further enquire; tis sufficient to know, that Gods Prophets did not steal his word one from another, as tis said of those false Prophets, *Jer.* xxiii. 30. but that being all full of power by the Spirit of the Lord, chap. iii. 8. they spake as they were moved by that Spirit, which representing to them sometimes like visions, moved them to utter and declare them in like words and expressions. So *Isaiah* and *Micah* here: so in *Obadiah* ver. 4. &c. and *Jerem.* xlix. 9. & 16. and in the one and other are they the words of the same living God, suggesting to them what to speak, and inspiring them to declare the same things in the same language.

*The mountain of the house of the Lord, &c.* ] That is, according to the letter, the mountain on which the Temple, call'd the house of the Lord, stood, viz, mount *Sion*, or that part called mount *Moriah*. Of this the *Jews* understanding it (the soberer of them) to omit some wilder and absurd expressions at least (though we may think they meant not to be understood literally, as if hill should be set on hill for exalting it) observe, that by saying, it shall be established on the top of the mountains, and exalted above the hills, is not to be understood that it should be increased in measure of height, but should be made illustrious by glorious privileges confer'd on it, tokens of Gods peculiar grace and favour and presence in it, and the Temple on it: in consideration and admiration of which, many People should with reverence and respect look towards it, and in great multitudes flow unto it; for the word נהרן *Naharn* in the Original seems to signifie both these; first to look, or set the eyes upon, and secondly to flow like waters of a river continually flowing: in this latter

<sup>a</sup> R. D. Kimchi, Abarb'nel.

sense it is, as by our, so <sup>b</sup> by most Interpreters rendered: but some learned <sup>c</sup> Jews prefer the former. The scope of both will be much one, viz. to shew what great respect, and regard, and affection People shall have to it, as to a place more eminent and desirable than all others, by reason of the Glory that God shall confer on it, and the privileges that he shall bestow on, and in it. Those privileges here promised are so great, as <sup>d</sup> that the Jews, minding temporal concerns, do not acknowledge to have been under the second Temple after their return from captivity made good, and therefore yet expect the coming of a Messiah, under whom they shall enjoy them. But Christians looking on them as concerning Spiritual things, acknowledge them to be already made good by the coming of Christ, and setting up his spiritual Kingdom by the preaching of the Gospel, and the gathering of People to it. If we look on the place here called *the mountain of the house of the Lord* according to the sound of the letter, even that was highly exalted and made illustrious, filled with his Glory at his coming, the glory of the latter house standing on that (according to what is Prophesied Haggai 11. 9.) *greater then of the former*, made so, <sup>e</sup> not so much by the external pompe of it, as by his presence, and the miracles by him and his Apostles wrought, and the Holy Ghost, and many graces by him confer'd in it. And with what respect People may be said *to have looked up to it and flowed unto it*, appears by that early conversion of so many out of every Nation under Heaven, as are reckon'd up, *Act. 11. 5, 9, 41, 46, 47.* Chap. IV. 4. This, if we should so far restrain the name of *the mount of the house of the Lord*, sufficiently proves this Prophecy in great measure made good in respect to what was done in it, and about it. But that we may see the more evident fulfilling of the whole, it will be convenient to take those words in a larger acception, with many, if not most of Christian Interpreters, so as to denote the Church or <sup>f</sup> Kingdom of Christ, which from thence had its rise, and of which *that mountain and house of the Lord*, or Temple was a type, so that it may well bear its name: which also, in the words of Christ <sup>g</sup> *Matth. v. 14.* may be compared to a *City that is set on a hill*, more illustrious indeed than *Jerusalem* it self, or any the most eminently placed and exalted Cities, yea Kingdoms: and then in the large spreading of the Doctrine of it, by so many converts and so many Nations looking and flocking unto it, will the utmost that can be expected from the words be made good. What is said, *shall be established*, a learned <sup>h</sup> Jew observes to be an expression denoting continu-

ance or perpetuity, that it shall continually remain on its settlement; and this well agrees to the Church of Christ, of which he saith, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. Matth. xvi. 18.* Some of great note from of old, by *the mountain of the Lords house*, will have Christ himself to be here understood: but whether it be understood of Christ the head, or the Church his body (that Temple built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone, in whom all the building fitly framed together groweth unto an holy Temple of the Lord) <sup>i</sup> as they are one, so the scope and meaning will be one; although the former acception of the words is most followed.

2 *And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his waies, and we will walk in his paths: for the Law shall go forth of Zion, and the word of the Lord from Jerusalem.*

*And many Nations shall come and say, Come let us go up, &c.* ] In what multitudes and with what zeal and affection, not only Jews but Gentiles also, whom God promised to Christ for his inheritance, *Psal. 11.* now made one willing People of God, *Psal. cx. 3.* the middle wall of partition, which before separated them, being broken down, should flock to the Church of Christ, he here expresseth, in that they should mutually exhort one another, saying, *Come, &c.* The thing signified being done, <sup>m</sup> though those words should not be expressly by them spoken, is that which makes good the expression; although we cannot doubt, but oft among them such exhortations to stir up one another to embrace the Doctrine of Christ, have been in words us'd, as well as we hear, <sup>n</sup> Andrew exhorting his Brother Simon, and <sup>o</sup> Philip Nathaniel, and <sup>p</sup> the Woman of Samaria those of that City to come unto Christ. Nor need we look on it as any sufficient ground of cavil for the Jews, that all these Nations came not in person up to Jerusalem, and the mountain where the Temple stood; that is not the thing required; but the coming in to Christ, and embracing the Gospel, which began first to be preached at *Sion*, and from thence went forth into other Nations, is (though done at the greatest distance from Jerusalem,) a going up to the mountain of the Lord, exalted above all other mountains, the Church, which now extends it self wide on the face of the whole

<sup>b</sup> R. Solo. Ab. Ezra. R. D. Kimchi. Abarb. <sup>c</sup> R. Saadias, Abu Walid, R. Tanchum. <sup>d</sup> R. Tanch. <sup>e</sup> See Grotius in Haggai. <sup>f</sup> See Paræus Isa. 2. <sup>g</sup> See Dr. Hammond. <sup>h</sup> Abarb. <sup>i</sup> Eph. 11. 20, 21. <sup>j</sup> See Tirinus on Isa. 11. 2. and Paræus on Micah. <sup>k</sup> Ribera. Tar. <sup>l</sup> Joh. 1. 45. <sup>m</sup> ver. 46. <sup>n</sup> Joh. 14. 29.



earth, where they may now as properly and acceptably worship God, as formerly in the Court of the Gentiles, at the mount of the material house of the Lord. That hour is now come, *Joh. iv. 21, 23.* The house of God is the Church, *1 Tim. i. 15.*

*And he will teach us of his waies, and we will walk in his paths, &c.* ] The end which they are to propose in their coming into the Church, is here shewed to be, not that they may obtain Wealth, Worldly honour and Dignities, but that they may learn his will, that they may know how they ought to walk; and accordingly they must resolve to walk in his waies, which lead to Salvation and true happiness, which he alone teacheth. They seek not Temporal but Spiritual good things; for his Kingdom (as he declareth) *is not of this World, John xviii. 36.* The mistake of those things, which were to be expected from Christ at his coming, did at first keep the Jews from acknowledging him, and ever since hinders them from coming in to him. *To learn of his waies and walk in his paths* is not that felicity which can satisfy their expectations from him; but here we are taught, that that ought to be the chief thing desired in his Church and Kingdom, that we may know his waies & be happy in practicing & doing accordingly, otherwise to know them will be vain.

*For the Law shall go forth of Zion, &c.* ] These words, which by most are taken for the words of the Prophet, (though <sup>1</sup> by Others for the words of those People speaking among themselves, the matter will be all one) declare the reason why they should go up to the Mountain of the Lord that they might learn his waies, viz. because there only should be had, and thence proceed the true and clear knowledge of God and his waies. Of old the Law went forth from Mount Sinai, and then seated it self as it were in Zion, and was even the peculiar of the Jews, for then he shewed his word unto Jacob, his statutes and judgments unto Israel, but dealt not so with any other Nation; and as for his judgments they were not known to them. *Psal. cxlviii. 19, 20.* but in the last daies here spoken of, the times of Christ, it was to go forth of Zion, and from Jerusalem, there first to be divulged, but not confined to it, but to be preached all the World over, and communicated to all nations, according to our Saviours Commission to his Disciples, that they should go and teach all Nations, *Mat. xxviii. 19.* which being accordingly by them (who were to be witnesses to him both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the Earth) executed, their sound went into all the Earth, and their words to the ends of the World. *Rom. x. 17, 18.* and that Law, that Word, viz. the Gospel, which by this

means went forth of Zion, and Jerusalem, must all of all Nations, that will learn of the waies of God, and be instructed rightly to walk in his paths, embrace and attend to, as the only Doctrine that teacheth what ought to be known of him and his will, and how to please him, and so to obtain those good things promised to the obedient subjects of his Kingdom.

3 *And he shall judge among many People, and rebuke strong Nations far off; and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up a sword against Nation, neither shall they learn War any more.*

*And he shall judge among many People and rebuke, &c.* ] Who is this that shall judge and rebuke? The Lord, <sup>r</sup> say some, mentioned last in the foregoing words; his Word, <sup>s</sup> say Others, there likewise mentioned: which without doubt shall be done by the mediation of one constituted by him, which shall divulge such truths as should be received from him: <sup>t</sup> Others, Zion, or the Mountain or house of the Lord, that is, the Church. Some Jews of great learning and Authority among them expressly say, *Messiah*, though not expressed, is here meant (according <sup>u</sup> to the manner of Scripture, leaving the person which is necessarily understood, unnamed) that he is the teacher, in the former words, the judge and rebuker in these spoken of; and so diverse Christians; and this way taken comprehends all the rest, God in the Church judging by Christ, and he by his word: for the Father having set Christ as King upon his holy hill of Zion, *Psal. 11. 6.* hath committed to him all Judgment, and the Scepter by which he judgeth or rebuketh among People is his Word, by which he instructeth them in his waies and governeth them; and by this he shall judge, distinguish, and teach them to discern between right and wrong, that they may walk in the waies, and observe the rules of Justice and Charity, whensoever, or wheresoever they be or live, and rebuke them that do otherwise then they ought, that they may amend their waies. The King *Messiah* (saith <sup>x</sup> a learned Jew) shall as Lord over all nations judge among them, so as that if any have quarrels or differences with others, they shall make addressees, or refer the matter to him, and he shall bid him that hath done wrong, to do right to his Neighbour. He shall compose all quarrels and differences between them. He shall judge and rebuke not by the sword or spear and violence, but by his word and Spirit. The effect of which his so judging

<sup>1</sup> Aba'binel. <sup>r</sup> R. Tarchum. <sup>s</sup> Abarb. See Christ. à Castro. <sup>t</sup> Ribera. <sup>u</sup> R. D. Kimchi, Aben Ezra. <sup>x</sup> R. D. Kimchi. <sup>y</sup> Christoph. à Castro. Abar.

and rebuking shall be, that being wrought on and disciplined by his word, they shall lay aside all Animosities and dissensions, and desire to live in peace one with another, which is expressed by saying, *they shall beat their Swords into plow-shares, &c.* i. e. they shall be so averse from Warr one with another, that they shall turn their Instruments of Warr, (as having no more need of them, or resolving no more to use them) into such as are proper and necessary for times of peace, (an expression contrary to what is us'd, *Joel* III. 10. for expressing times of Warr and tumult, *Beat your Plow-shares into Swords, &c.*) This being promised as the effect of Christs reigning and the Preaching of the Gospel, which we call the Word of God, the Jew, who acknowledges not Christ to be yet come, requires us to shew how this hath been made good under the Gospel, that so we may prove this Prophecy to have been made good, and so Christ to be come? For answer to which objection several things are said, as first <sup>2</sup> that these words are figuratively to be understood, not precisely according to the sound of the letter, not so much of outward peace in the World, as of inward peace of Conscience, that peace which being justified by Faith we have in God, *Rom.* v. 1. that which Christ promisseth to his, that they shall have in him *though they have trouble in the World, Job.* xvi. 33. and this peace have Christians alwaies found, and shall find in Christ: he left it with his and will continue it to them.

Secondly, that the Gospel is a Doctrine of peace, commanding it to Men and disposing their minds to it; so that whosoever as much as lieth in them live not peaceably with all Men *Rom.* xii. 18. live not according to the rules thereof, and Animosities, Wars, and dissensions argue a deficiency of Faith in Men, and that they <sup>3</sup> have not ascended up to the Mountain of the house of the Lord, nor learned (as they ought) his waies to walk in them. But seeing the word of Christ instructeth to bear wrongs and not to revenge, &c. and disposeth to peace, and requireth it, it may be well said, that by the preaching thereof Men should be so dispos'd, as that <sup>4</sup> they should beat their Swords into plow-shares, &c. that they should not leavy Warr any more.

Thirdly, Some <sup>5</sup> think this made good in that about the time of Christs coming, there was peace in the known World under *Augustus*, in token of which the gates of the Temple of *Janus* at *Rome* were shut, as after again under *Nero*, &c. but that peace seems to others not much to respect this peace, as not being an effect of Preaching the Gospel.

Fourthly, it may seem rather to have been fulfilled in what is said, that when great multitudes were converted to Christ by the preaching of the Gospel, <sup>6</sup> *they were all of one heart, and one Soul, Act.* iv. 32. and as the Doctrine farther diffus'd it self, so did also peace and charity, among all those many and of different Nations that received it, so far as that it was a Note and character of Christians <sup>7</sup> acknowledged by the unbelieving Heathens, who were forced to say of them with envy and admiration, *See how they mutually love one another.* If it continued not so, it argues (as we said) in Men a falling as from their first love, so too much from the Faith, and is a sign of those *perilous times* that the *Apostle* foretold should come in the last daies, *2 Tim.* III. 1. &c. They that faithfully adhere to Christ, and sincerely love him, will still be known to be his by their loving one another, and living peaceably as far as is possible with all Men: and of such only <sup>8</sup> to some seems this Prophecy to be spoken, and to have respect not generally to all Men, but to the Godly, and true Believers, who have alwaies endeavoured, and alwaies will endeavour to make it good, and shew it fulfill'd in themselves. If any think not these answers sufficient, but expect a more literal fulfilling of the words by a general peace in the World, they must expect <sup>9</sup> what time will hereafter produce; and if they be the *Jews*, that this answer may suffice them, and that there is no force from the Argument to prove that the *Messiah* is not yet come, will appear from what diverse of their own Doctors say, that the time or Kingdom <sup>10</sup> of *Messiah* lasteth on Earth many thousand of Years, (doubtless to the end of the World.) So that if ought spoken as concerning his time be not yet fulfill'd, it may be longer expected without denying him to be yet come. Again as to them, their Doctors also say, <sup>11</sup> that weapons of Warr shall not cease even in the daies of *Messiah*, but only in the World to come: and so do some <sup>12</sup> Christians interpret these words, as that they are to have their full completion in the World to come after the second coming of Christ. But the Prophecy may seem rather to respect what shall be done in this World then that to come, and we may well rest satisfi'd that it is already perform'd, even in respect <sup>13</sup> of that outward concord, which followed among many different Nations the Preaching of the Gospel.

4 But they shall sit every Man under his Vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.

<sup>2</sup> Tar. <sup>3</sup> Paræus. <sup>4</sup> See Sanc. <sup>5</sup> Rib. See Christ. à Castro. <sup>6</sup> See Act. 11. 42. and 44. &c. <sup>7</sup> See Tertullians apology pag. 35. Edit. R. galt. f. Ribera. <sup>8</sup> See Grot. de Veri. <sup>9</sup> Chelec. page 361. edit. Cochi. <sup>10</sup> See Raimund out of Shabat. <sup>11</sup> See Deodati. &c. Isaiah 2. See Christ. à Castro, Paræus. <sup>12</sup> See Jerom. to Junia and Fratella.

*But they shall sit, &c.* ] A figurative expression of great Security and Tranquillity, "else where likewise used, the effect and sign of peace; and so is to be understood, as the former promise of peace, whether of outward or inward Tranquillity: which that they may without doubting expect, is added for confirmation, that *the mouth of the Lord hath spoken it*, who can and will make good whatsoever he saith without fail, however improbable at present it may seem.

5 *For all People will walk every one in the name of his god, and we will walk in the Name of the Lord our God for ever and ever.*

*For, &c.* ] This participle shews these words to have dependance on something before said, & to give a reason of what was said; and they seem spoken by the Prophet in the name of those, who should go up to the Mountain of the Lord, and to the house of the God of Jacob, and learn of his waies, and walk in his paths, and had promise of peace and security to them; rendering a reason why they might certainly expect a performance of those good things promised to them, viz. from their acknowledging him only for their God; adhering to him, and constantly walking in obedience to him, and affiance in him. *For as all People will walk every one in the name of him, whom they take for their God, and use so to do; so they by a constant walking in the Name of the Lord, will evidence, that they acknowledge him for their God, and so have reason to expect the good things which he hath promised, and will without fail perform to those that (as they resolv'd to do) constantly cleave to him, faithfully serve him, rely and depend on him, and his protection and favour.* This exposition may be illustrated by what is said, *Jer. II. 11. Hath a Nation chang'd their Gods, which are yet no Gods? But my People have chang'd their Glory for that which doth not profit.* It was formerly the perverseness of Israel according to the flesh, that they would forsake the Name of God, and his worship, and follow vain Idols; but here the true Israel of God, the faithful members of his Church (out of what Nation soever call'd) unanimously profess constantly and for ever to adhere to him alone, as constantly as other People did to their Gods, and in so doing may justly promise to themselves the benefits of his providence and protection, out of which they will not, by their own fault and defection from him, put themselves. And according to this Exposition the word *יאנהו* *Yeanachnu* rendered *But we*, will be rather

rendred, *And we*, as it properly signifies. A learned Man gives the meaning thus, No marvel that God should have so singular a care over us: for other Nations, for performance of their matters, call every one on their Gods; but we do and ever will walk in the Name of our God the true God. Another, No marvel that we shall be safe, or secure, seeing we have God for our Protector, against whom neither our Enemies, nor any other Gods can prevail. The sense, I suppose, according to them, must thus be made up, As long as we adhere to the true God, no fear but we shall have his promises of security made good to us; seeing the Nations that are against us trust in false Gods, which can neither help them, nor annoy or hurt us, under the protection of our God, to whom we constantly cleave. Some of the *Jew* Doctors thus expound the words, Till that time all People shall walk in the name of their Gods, for they shall not return to the right way, till that time when the King *Messiah* shall turn them into the right way: but we of the house of Israel will walk in the Name of our God for ever; though the Temple be destroyed, and we led captives out of our Land, yet will we not change our God for another, but walk in his Name alwaies. Another thus, For all People, which now walk every one in the Name of his God, and we also the Sons of Israel, all of us, both we and they, in that time will walk in the Name of our God, &c. The connexion of Inference, I suppose, in all these must still be the same, viz. that therefore they will faithfully expect that those blessings of peace and security, which God hath promis'd, shall be made good to them: which profession the Prophet makes in the name of those that are spoken of, that shall come in to God, as joyning himself to them. Some give the meaning thus, Although other People shall worship other Gods, yet the faithful believers will constantly acknowledge and worship the one true God, and serve him alone. And by them the particle *וְ* *Vi*, (which we render, *for*) is taken (as sometimes it is) for a word of alteration only, as much as to say, *certainly*, or *although*.

6 *In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.*

*In that day, saith the Lord, &c.* ] *In that day*, at that time, (ver. 1. call'd *the last daies*) when God in judgment remembering Mercy, shall graciously visit and redeem his People, he saith, that he will assemble, or gather, or, as

<sup>a</sup> 1 Kings iv. 25. <sup>•</sup> Grotius <sup>p</sup> Sanct. <sup>q</sup> R. D. Kimchi Mss. and see Aben Ezra. <sup>r</sup> Abarb. So Montanus also distinguisheth the words, and compares Galatians iv. 8. and 9. and Ephesians II. 11, 12. <sup>s</sup> See Montanus and Sanctius.



Some will, *heal* (for in <sup>a</sup> that signification also is the word used, and may here well enough be applied,) *her that halteth*, or is <sup>x</sup> lame, broken or maimed, i. e. such of *Israel* as are weak and helpless, inwardly and outwardly afflicted, so that they are not able to bear up and support themselves, and so justly likened to a poor, lame, maimed Sheep, that is not able to go upright, or keep her way. This seems a more simple Interpretation then that of <sup>y</sup> Some, who would have this Epithet given to them as the posterity of *halting Jacob*, *Gen. xxxii. 31.* and perhaps then that of Others too, who would <sup>z</sup> have it to denote their wavering or unsteadfastness in their Religion, and the service of God, in which regard they are elsewhere said to *halt*, *1 Kin. xviii. 21.* though the word be there different in the Original; (although such halting was cause of their other halting or fainting under afflictions thereby pulled on them.) The word here us'd, is elsewhere also us'd for *fainting*, or *failing for want of strength to go upright*, as *Psal. xxxviii. 17.* and *Jer. xx. 10.* And in *Zephaniah iii. 19.* the same Epithet is us'd that is here, and in the same sense, and hath the same word subjoyned to it, viz. *her that is driven out*, &c. *I will gather her that is driven out* from her own Country, and from the more visible presence of God, and his protection, which they had in manifest manner formerly enjoyed, cast out by God, and from him, <sup>z</sup> whom being her husband she had like an Adulteress forsaken, and dispersed among the Nations: *And her that I have afflicted*, sent evils and afflictions upon, and evil increased, for the Sins of my People (as the *Chaldee* adds.) These Epithets here being in the Feminine Gender, it may be inquired what the Person, or Substantive understood, to which they are to be applied, is, whether *the house of Jacob*, or, *the Kingdom of Israel*, (without distinguishing between that of *Judah*, and that of the ten Tribes, as some <sup>b</sup> *Jews* do, applying the first to the one, and the second to the other) or <sup>c</sup> *Synagogue*, or *Congregation*, or <sup>d</sup> *Daughter of Sion*, or *Jerusalem*, mentioned *ver. 8.* Or else whether the Feminine Gender here be put (as usually) for the Neuter, and so may be rendred or understood, *whatsoever halteth*, &c. i. e. all that halt, and are driven out, all *Israel*, all or any of them who are in such condition. But (which will still be to the same sense and purpose) if we shall (as a <sup>e</sup> learned *Jew* directs) for the better perceiving the meaning of these words, compare them with what is said, *Ezek. xxxiv. 16.* *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick*, &c. where the Epithets are as

here in the Feminine Gender, *her that was lost*, &c. and manifestly agree to *Sheep*, or *Cattel*, to which the weak of Gods Flock, that is, of the People of *Israel* are compar'd; and with all consider how it is the usual custom of the Scriptures to call Gods People, his *Sheep*, and to compare such as are distressed, or go astray among them, to silly weak or lost Sheep, as *Jer. l. 6.* *My People hath been lost Sheep*, and *ver. 17.* *Israel is a scattered Sheep*: considering I say, these things, it may seem very agreeable to understand here likewise, *Sheep*, or, *Cattel*, the weak or distressed of *Israel* (Gods peculiar flock :) and then will this Prophecy appear manifestly to be fulfilled in what Christ saith, *Matth. xv. 24.* that he was sent to the lost Sheep of the house of *Israel*; and his commanding his Apostles to go to the lost Sheep of the house of *Israel*, and to preach to them, saying, *the Kingdom of Heaven is at hand; and to heal the Sick, to cleanse the Lepers, to raise the Dead, and to cast out Devils.* *Matth. x. 6.* &c. This his bringing them into his fold, the Church, by his own Preaching, and that of his Apostles and Disciples, was a more signal and illustrious assembling of her that halted, and gathering her that was driven out and afflicted, then any restoration of theirs, or bringing them home to their own Country from among the Nations where they were dispersed. That did but make way for this greater healing of their breaches, and better benefit to them; in description of which proceeding, he saies, *ver. 7.*

7 *And I will make her that halted a remnant, and her that was cast far off, a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth even for ever.*

*And I will make her that halted a remnant, &c.* ] God reserving them for better things, though they be distressed, and dispersed, will not suffer them utterly to fail and be lost, or perish, but so preserve them, that there shall be a remnant that shall return and increase: yea tho now they be cast far off, and seemingly in a lost condition, they shall become a strong Nation. Which promise may appear manifestly made good in the flourishing and growing condition of the Church, from beginnings low in the sight of Men, growing to such a height and greatness, as it hath attained both for extent multitude and power, by the calling into it first the lost Sheep of *Israel*, that remnant according to the Election of grace that should be saved, *Rom. ix. 27.* and *x. 3.* in so great multitudes, as appears by the History of the Acts of the Apostles, and then those of the Gentiles

<sup>a</sup> R. Solomon Jarchi. <sup>2</sup> 2 Kings v. 3. 6. <sup>x</sup> R. Tanchum. Septuagint. Arab. version. <sup>y</sup> Abarb. Ar. Montanus. <sup>z</sup> Hierom. Ribera. Menochius. <sup>z</sup> Tarnovius. <sup>b</sup> Abarbinel. <sup>c</sup> Ribera, Menochius, Tarnovius, <sup>d</sup> Dutch Notes. <sup>e</sup> R. Tanchum.

also, which were before *aliens from the common wealth of Israel, and strangers from the covenants of promise*, and so every way far off, out of all parts of the World, in such abundance, as it is ever since to this day, as that in all regards they may be justly call'd, not only a *remnant* which should continue without fear of failing, but a *strong Nation*, against which the gates of Hell it self have never since been, or ever shall be able to prevail: (that we may not confine this appellation of a strong Nation only to the Apostles, who were for the effecting of this endued with power from on high, and with a mouth and wisdom, which no adversaries were able to gainsay or resist (as some seem to do;) nor yet to the strength and undaunted courage of the Martyrs; but extend it, as due, to the whole Church, in regard to their multitude above any Nation, and their Spiritual strength.)

This part of this Prophecy, though it might seem (as some will) partly fulfill'd in the return of the *Jews* from the Babylonish Captivity; and that form of a Kingdom which under *Zorobabel* they were restored to, and under the second Temple which was then built; yet do the following words plainly shew that it cannot be said to have been wholly then fulfill'd, and that what was then done in the restoring of *Jews* and *Israelites* from their dispersion, was but to prepare and make way for greater things after to be done under Christ, for the making good of what is here promised; for it follows, *and the Lord shall reign over them in Sion from henceforth even for ever*. Now that this hath not been according to the letter, and in any temporal respect fulfill'd to the *Jews*, is manifest; all form of government being long since cut off from them, and *Zion* (that place properly so called) in the hands of their Enemies; sometimes one Nation, sometimes another having born rule there. But take *Zion* (as it is usual) for the Church, and in that God hath from the first beginning reigned, and ever doth, and for ever shall reign over his in Christ in it. It is said of Christ, *Luk. 1. 33. that he should reign over the house of Jacob (his Church) for ever, and that of his Kingdom there shall be no end*. Wherefore some not absurdly make these words an argument for proof of the Divinity of Christ, because he is here call'd by *Jehovah* the proper Name of God. It will be all one to say, the Lord, i. e. God the Father in Christ shall reign, or Christ the Lord shall reign, or reigneth over his in *Sion*, he and his Father being one. What hath been intimated in these words will farther be confirm'd in the next verse.

8 *I And thou, O tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first dominion, the Kingdom shall come to the Daughter of Jerusalem.*

*And thou O Tower of the Flock, the strong hold of the Daughter of Zion, &c.] O Tower of the Flock.* The word rendred *Flock*, and so otherwise signifying, being in the Hebrew *עדר Eder*, there is some difference between Expositours concerning the Interpretation of it; Some looking on it as the proper name of a place. A place so call'd is mentioned, *Gen. xxxv. 21.* beyond which it is said *Israel, i. e. Jacob* spread his tent, after he had journeyed from *Bethlehem*, (about a miles distance from it) where they conceive the Shepherds to have been abiding, when the Angel brought to them the good tidings of Christs birth, and so of that his Kingdom, that first dominion here spoken of. Others taking *Bethlehem* it self to be meant by it, will have what is here prophesied, to be the same that is repeated chapter v. verse 2. and there to be explained. But others think it the Name of a Tower at the gate in the walls of *Jerusalem* call'd the *Sheep gate*, *Nehemiah 11. 32.* through which some conceive Christ to have rid into *Jerusalem* when he was received with *Hosanna's*. But by others more probably is here thought to be designed the Tower of *David*, or rather all *Jerusalem* it self, which was as it were the Tower and fold of Gods Flock, *Israel*, because (say some of the *Jews*) all *Israel* there convened, or were gathered together three times in the year, as a flock in their fold: and the same to be likewise called in the words subjoined, *the strong hold of the Daughter of Sion*. The word rendred *strong-hold* is *עפלה Ophel*, which beside this signification, is also the proper name of a Place at *Jerusalem*, or in the wall thereof, as *Nehem. 111. 26. &c.* and *2 Chron. xxvii. 3.* and *xxxiii. 14.* It hath also the signification of *obscurity & darkness*, attributed by some to it, as *עפלה Apha* another word of like sound signifies, and is accordingly here interpreted, though to no perspicuous sense, which we shall not here therefore insist on, but take it, as by Ours well rendred, to denote *whole Jerusalem*, though perhaps properly signifying a part thereof. And that which then we are to take notice of is, that as the name *Jerusalem* it self and *Zion* are taken in the Prophetical Scriptures not only precisely for those places properly so called, but

<sup>f</sup> Luk. xxi. 49. 21. <sup>h</sup> Rib. Sa. Menoc. <sup>i</sup> Hierom. Tar. <sup>k</sup> R. Tanch. Tirinus. <sup>l</sup> Munster. <sup>m</sup> Christ. à Castro. Tirinus. <sup>n</sup> Luk. 1. 8. <sup>o</sup> Grot. <sup>p</sup> Jun. Tremel. Deodati. <sup>q</sup> Tirinus. <sup>r</sup> Ab. Ezra. <sup>s</sup> R. D. Kimchi, R. Tanchum. <sup>t</sup> Some think it so called from its poor condition. See Calvin. <sup>u</sup> Chald. Greek. Vulg. Lat.

for the Church of Christ, of which they were types and figures, and which had its first visible rise and beginning in or from them, and thence spread it self; so that these, and other like denominations, and appellations given to them, sometimes may and ought to be applied to that and understood of it: and that the Prophecies, seeming to be spoken to them, do contain more then can be restrained, or limited to them, and necessarily are to be expounded of it: and in such latitude must these appellations of *Tower of the Flock*, and *strong hold of the Daughter of Zion*, be here taken. And indeed, they more deservedly agree to that which is the fold of Christs Sheep, and that *mountain established in the top of the mountains, and exalted above all hills*, ver. 1. that Temple so firmly *built on a Rock*, that nothing can shake it, nor the gates of Hell prevail against it, then they ever did to that *Jerusalem* of mens building, though in its time the glory of the whole Earth, and after by Man again destroyed. This it will be necessary to do, that we may see how the following promise hath been made good. To this it evidently hath, but not to that: and to this therefore 'twill appear more properly to belong, then to that. The promise made is, *Unto thee shall it come, &c.*

*Unto thee shall it come, even the first dominion of, &c.* <sup>a</sup> Some of the Jews, by a nice observation of the accent in the word, rendred *shall it come*, so distinguish the words, as if this word had reference to the remnant of halting Israel, of her that was cast far off, mentioned in the foregoing verse; and so the words to sound, *Unto thee shall it, that is, that remnant that halted, or of her that halted, &c. come, and to thee shall come the first dominion, which is the Kingdom of the Daughter of Jerusalem.* But <sup>b</sup> Others of them will not have here any consideration to be had of that distinction, but rather the two Verbs of the same signification to be referred to the same Subject, to wit, *the first dominion*, only for confirmation sake, and to sound, *Unto thee shall arrive and come the first dominion, &c.* i. e. *Unto thee shall certainly come the first Dominion, which shall be the Kingdom to the Daughter of Jerusalem, or, such as was the Kingdom of the Daughter of Jerusalem.* And this Emphasis is well expressed in our Translation by some little transposition of the words, and understanding the last as a repetition of the former, that this Kingdom or Dominion should come to the Daughter of Jerusalem. But this makes no great difference or difficulty. It is to be enquired what is meant by *the first Dominion*, & how that came to Jerusalem, or in whom what is promised was to be made good. By *the first Dominion* may be understood such a Dominion and Kingdom as was at first to

them under David and Solomon, (so the Jews mostly understand it;) or the chief Dominion; or thirdly that the Dominion should in that first place come to the Daughter of Zion or Jerusalem. Now how in any of these senses or all of them, it came, or it was to come to them, and in whom it was seated, or in whom it was to be, or is, made good to them, is the main enquiry. In Zorobabel first (say some <sup>c</sup> Jews) and under the second Temple it was made good to them. But sure Zorobabel never ruled in that greatness and splendour as to be compared to David and Solomon, or that his Dominion might be equalled to theirs over Israel. And he that relates that opinion of theirs, confesseth that in these prophecies are greater things (as those in the first verse) spoken, then can be said in him to have been fulfilled, or under the second Temple, though this and some other passages he thinks to belong to those times, but that the other are yet to be expected; and saies with all, that by Some all these Prophecies are looked on as belonging to the times of Messiah, the speedy coming of whom he and they earnestly desire. And that indeed seems the opinion of most of them, viz. that these are things not yet fulfilled, looking on them as carnal and temporal promises of an Earthly glorious reign of Messiah on Earth, wherein he shall rule over all Israel, all the twelve Tribes, as <sup>d</sup> David and Solomon did, having his seat at Jerusalem, which shall never more be destroyed, which state of his power they look on as signified by *the first Dominion*. And that this Prophecy was antiently looked on as respecting the Messiah, is plainly declared by the Chaldee Paraphrast (of great antiquity and authority among them) who makes him by the Name it self of *Tower of the Flock* to be described, thus rendring it, *And thou, O the Messiah, or Christ of Israel, which art hidden because of the Sins of the congregation of Zion, unto thee shall the kingdom come, & the first (or antient) Dominion shall be to the Kingdom of the Congregation of Jerusalem.* So that on all hands, as well the most of the Jews as Christians, will it be agreed that this Prophecy was to be fulfilled in the Messiah, and respects his Kingdom, and the times under him; but with a vast difference between them, the Jews looking on it (as we said) as a promise of an Earthly Kingdom in this World which is not yet come, nor any Messiah, in Earthly pompe and splendour to assert it, yet revealed, for their Sins as the Chaldee intimates retarded; but that such a one shall come, and make good what they expect agreeable to the littler sense of the words according to their interpretation: but Christians firmly believing the promised Christ to be already come, and to have made good all that by vertue of the Prophecies was to be expected

<sup>a</sup> Jun Tremel. Deodat. <sup>b</sup> R. Sol. Jarchi. See Abarbanel. <sup>c</sup> Aben. Ezra. R. D. Kimchi, R. Tanchum. <sup>d</sup> Abarb. Kimchi. <sup>e</sup> R. Tanchum. <sup>f</sup> Abarb. <sup>g</sup> Kimchi.



in that way that they are to be understood, to wit in a Spiritual way, and of better things then the things of this World. And to him do we say, and to the *Sion* and *Jerusalem* here meant, viz. the Church, that the words may, as they ought to be, in their best and highest sense and full latitude be applied. To him, and in him, to *Jerusalem* did the first Dominion, i. e. that of *David* and *Solomon*, come. So the Angel of him, that the Lord God should give unto him the Throne of his Father *David*, and that he should reign over the house of *Jacob* for ever, *Luc.* 1. 32, 33. over the whole house of *Jacob*, all the twelve Tribes; and not only over them, but that his Kingdom (he set by God on his holy Hill of *Sion*) should take in the Heathen also for his Inheritance, and the utmost parts of the Earth for his possession, as *David* Prophelieth of him, *Psal.* 11. 7, 8. So that under him is no difference between *Judah* and *Israel*, no nor between *Jew* and *Gentile*, all believers in him being as one all the *Israel* of God *Gal.* 1. 11. 28. *Coll.* 1. 11. *Ephes.* 1. 12, &c. To him was given Dominion and Glory and a Kingdome, that all People Nations and Languages should serve him, and his Dominion be an everlasting Dominion, *Dan.* 7. 14. Unto all whom the sound of his Kingdom went forth, *Rom.* x. 18. And so in the second Notion the first, that is, the chief Dominion came to the Tower of the Flock to *Jerusalem* in and by him, a Dominion and Kingdom greater and larger then that of *David* or *Solomon*, or any other. *David* in Spirit therefore called him his Lord, *Psal.* cx. 1. *Mat.* xxii. 44. and of himself he witnesseth, and his witness is true, that he was greater then *Solomon*, *Mat.* xii. 42, and hath therefore deserved a Name given him, King of Kings and Lord of Lords, *Rev.* xvii. 14. and xix. 16. Prince of the Kings of the Earth, chap. i. 5. None of their dominions were ever like his for extent or duration. *David*s and *Solomon*s were in all their greatness but Types of his, their Kingdom, being even quite overthrown; and the \* Tabernacle of *David*, which was fald down, was in him raised up to a greater height and more excellent manner then ever it was in under the *Jews*. Thirdly, to the Tower of the Flock, to *Sion* and *Jerusalem*, to the Nation of the *Jews* in and by our Lord Christ, came the first Dominion, i. e. there it was first set up and divulged by the Preaching of the Gospel of the Kingdom to the *Jews* and lost Sheep of *Israel*, there he himself proclaimed it, and shewed his Disciples, that repentance and remission of Sins should be Preached in his Name among all Nations beginning at *Jerusalem*, *Luc.* xxiv. 47. and so *S. Paul* tells the *Jews*, that it was necessary the Word of God should have been first spoken to them, *Act.* xiii. 46. And it may perhaps not be impertinent to observe, that he was even at first

acknowledged for the expected King at *Jerusalem* by much People, when riding on an Ass into the City (whether through that gate which was called the Sheep gate, and properly denoted by מגדל אדר *Migdal Eder* the Tower of the Flock, & as Some think, or not, it will not concern nicely to enquire; by which fact of his is said to be fulfilled what was spoken by the Prophet, Tell ye the Daughter of *Sion*, Behold thy King cometh to thee meek and sitting upon an Ass, &c.) he was received by the acclamations of great multitudes, saying, Hosanna to the Son of *David*, &c. *Mat.* xxi. 4, 5. &c. or, as *St. John* hath it, Hosanna, Blessed is the King of *Israel* that cometh in the Name of the Lord, *Joh.* xii. 17. or as in *St. Mark* x. 10. Blessed be the Kingdom of our Father *David* that cometh in the Name of the Lord, which cometh nearer to these words of the Prophet here, and so *Luk.* xix. 38. So far were they convinced by the great Miracles that he shew'd, such as were before never shewed, and his power not only over Men (as when he drave out of the Temple those that profaned it) but over seas and winds and Devils themselves, that they could acknowledge him no less; and therefore, had he not declined it, would have by force made him a King in another manner then he would be so acknowledg'd, viz. an Earthly King, *Joh.* vi. 15. And so far it appears, this opinion of him prevailed among the People, that it was put in as an accusation against him by those that would not acknowledge him, that he said he was a King, *Luc.* xxiii. 2. though it was not he himself but the People that said it; and in respect to that common vote did *Pilate* say, bringing him forth to the *Jews*, Behold your King, and put for the superscription of his accusation on the Cross, The King of the *Jews*, (*Mar.* xv. 26. and the other Evangelists) giving him indeed, though but in scoffe, his just title; at which the chief Priests offended, desired him to change it, and not to write, the King of the *Jews*, but that he said, I am the King of the *Jews*, *Joh.* xix. 21. though he never said it, nor challenged to himself any such Kingdom as they pretended contrary to *Cesars*; but only such, as he himself told *Pilate*, that was not of this World, *Joh.* xviii. 36. And that was it indeed which was his crime with them, because he challenged only such a Kingdom. Had he came in the lower power and splendour of an Earthly King, they would, the chief of them, have been as forward as the common People were to have acknowledged him; whose Dominion, because he did not so, they rejected, and for the same reason do their posterity still deny and reject it, and so will not acknowledge those Prophecies, as this and other like, concerning his Kingdom to have been in our Lord Christ fulfilled, but still vainly look for another in

\* *Act.* xv. 16. † *Tirinus*.

whom they should be fulfilled to them, in a Kingdom that is of this World, wherein keeping his seat in an Earthly *Jerusalem* reedified, he should rule over *Judah* and *Israel*, by force of Arms subjecting the rest of the World to them. But we having learned from himself the nature and manner of his Kingdom wherein he ruleth, and which he, beginning at *Jerusalem*, so miraculously propagated through the whole World, not by carnal Arms and force, but by the power of his Spirit and Word, do see and cannot but acknowledge the utmost of what by virtue of this Prophecy could be expected, made good in and by him; and that it plainly belongeth to him. After all this, may be taken notice of yet another construction of the Words, by some<sup>1</sup> followed, yet tending still to the same purpose, *Thou, O Tower of Eder*, (or the Flock) that is, *Bethlehem*, that art obscure, to thee shall come the Daughters of Zion, and there shall come from thee the first Dominion, that is, the Kingdom to the Daughter of *Jerusalem*, such a King or Kingdom which shall bear rule in *Jerusalem*, i. e. in thee *Messiah* the King of *Jerusalem* shall be born: which though some say may be partly applied to<sup>2</sup> *Zorobabel*, yet no otherwise they say then as he was a type of Christ, who was to spring of the same race. In sum these words, however they be interpreted, are a Prophecy concerning Christ and his Kingdom, which cannot be eluded: in him and by him, are they in the ampliest manner, and in none other Person ever yet were, fulfilled: he it is that should come, and in vain do the *Jews* look for another to come and bring an Earthly Dominion and Kingdom to them.

9 *Now why dost thou cry out aloud? Is there no King in thee? Is thy Counsellour perished? for pangs have taken thee, as a Woman in travail.*

*Now why dost thou cry aloud, &c.* ] Having in the latter end of the former chapter denounced very heavy judgments against the Inhabitants of *Jerusalem*, and in the foregoing verses of this made very gracious promises of great good things, now in what follows he so minglith a repetition of both threats and promises, as to shew, that the one do's not hinder nor cross the performance of the other, but that both shall in their time have their due accomplishment, successively one after the other, first the judgments then the promises, though by the evils which they should suffer, they might seem to have cause to despair of ever seeing good again. In the first place to shew the certainty of the evils to come on them, he, to whom all things to come are present and whatsoever he has determined is as already

done, speaketh to them as if they were already befallen them, and expostulates with them concerning their behaviour under them, as savouring too much of infidelity and distrust.

*Now why, &c.* ] What is the cause of all thy sad complaints, of those expressions of grief, like those of a Womans pangs in travail in Child-birth? (which is in the Scripture an usual expression of great Sorrows.) Is it because the Enemy hath deprived thee of thy King and Counsellours, under whose conduct and government thou formerly enjoyed'st tranquillity and comfort? This seems the most literal and simple sense of the words, and in this way they may be compared with what is said, *Hos. xiii. 10.* as the words are by many rendred, and well bear, *Where is thy King now that he may save thee, or thy judges, &c.* The History of their being bereaved of King and Counsellours, is read in the *xxiv.* & *xxv.* chap. of the 2 Book of *Kings* And from the words so expounded, may be inferred and will be included that, which<sup>3</sup> Others give as the sense of them, *Is there no King in thee?* that is, *Is not God*, for all this that thou sufferest being deprived of thy Earthly King, *thy King and thy Counsellour*, so that thou mightest in him find strength and comfort to support thee, and from him counsel to direct thee, and by him be at last delivered from all these evils? But at present she i. e. *Jerusalem*, or the Church of the *Jews*, deprived of all visible comfort, hath no King of her own Nation to protect her, no senate nor Counsel to direct her, and God her Heavenly King hath for the present withdrawn the wonted signs of his visible and gracious presence and protection from her; and therefore may she seem to have just cause of bemoaning her condition in most passionate signs of grief: and therefore by way of concession bespeaks her in the next verse.

10 *Be in pain, and labour to bring forth, O Daughter of Zion, like a Woman in travail: for now shalt thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine Enemies.*

*Be in pain, and labour to bring forth, &c.* ] Or as some change the Imperative into the Future, by way of ascertaining her that these things she must for a while endure, *Thou shalt be in pain, thou shalt be as in labour,*, or, *as a Woman in travail*, in great anguish. *For thou shalt certainly go forth out of the City;* she shall be forced to ly a-

<sup>1</sup> Grot. Stokes, <sup>2</sup> Grot, <sup>3</sup> Aben. Ezra. R. D. Kimchi, Drusius.

broad in the fields, without house or home of her own, and then led into captivity as far as to *Babylon*: so that indeed she hath visible occasions of great sorrow. But those sorrows, though great as of a Woman crying out in labour and travail, yet shall be as hers also in another respect, viz. that they shall end in joy, *Joh. xvi. 21.* for there even in *Babylon*, where she might fear utterly to perish, and that her name and posterity should utterly be cut off, doth the Lord promise to save her, and redeem her out of the hand of her Enemies, that had done such despite unto her. So that here is joined to a certain denunciation of judgment, a certain promise of deliverance again from it: that they may not despair under what they shall suffer, but with patience and comfort expect the joyful issue in Gods good time; which is also the scope of the following words. But before we proceed to them, we may take notice of a different exposition of the ninth verse, from what has been given, which we then omitted that we might not interrupt the sense; it is of <sup>m</sup> *Jewish* Interpreters of good authority among them, fastening another signification on the word rendered *cry aloud*, to wit, *Why dost thou seek to make friends to thee*, viz. the Egyptians and Assyrians, that they may save thee from those evils which God for thy rebelling against him hath threatened to send on thee, and why do's the approach of the Enemy affright thee? *Dost thou not consider that he is thy King and Counsellour*, and that in turning to him would be thy only safety? But now forgetting him and seeking to others, and finding them not able to save thee, *pangs have taken hold of thee*, and thou art greatly distressed; and thou hast great cause so to be. *Be in pain therefore*, and bow down thy self as fainting under sorrow; for now, according as he hath determined, *Shalt thou go into captivity*; but he then that is thy King still, when he hath so humbled thee, *will in the midst of judgment remember mercy and deliver thee*, &c. This according to that rendering would be the nearest meaning: but this Interpretation though antient is by few followed. But following our Translation, (with which most others agree) there may also be given another exposition, something different from the former, *Now why dost thou cry out*, &c. *Is there not a King in thee? Hast thou not counsellours and directours, to save thee?* These she once asked, *Give me a King and Princes*, *Hof. xiii. 10.* and she had them, and in them trusted; but now doubting that they are not able to save her, and fearing the force of her Enemies, *she is in anguish as a Woman in travail*; & deservedly, for for all that they can do to help her, *She shall be driven from her home*, and led away captive to *Babylon*. Yet that she may not despair, she is assured of help from the Lord,

who, when she hath been made to know, how vain all other helps are, will shew his power in delivering her, even then, when there seemed no hope to be left to her: and so will there be a plain connexion also between these and the following words. But the first exposition may seem the plainest.

11 *I Now also many Nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.*

*Now also many Nations, &c.*] In these words and the following, he gives a farther representation to her of what evil shall befall her for a time, and then an assurance that she shall in the end overcome all that afflict her, and by the might of the Lord prevail over them, and bring them under. But though this be evidently the Scope of this and the following verses, yet (for making it plain) are some difficulties to be cleared: as first, who those many Nations were that are spoken of: secondly when they here spoken of had these promises of victory made good to them: and before some forms of expression in the words are to be explained for the better understanding the ground of these queries, and the solving of them. Those many Nations that are gathered against *Zion* shall say, *Let her be defiled.* <sup>n</sup> The word signifieth sometimes, pollution, or, defilement by Sin, so *Jer. 11. 1.* *Shall not the Land be greatly polluted?* and *Numb. xxxv. 33.* *Ye shall not pollute the Land wherein ye are, for blood it defileth the Land.* And this signification seem they to respect not only who render it as Ours; or they more manifestly <sup>o</sup> who render, *She shall Sin*, or, *be wicked*; and they again who render *shall be condemned*, or, *be guilty*, or, *be obnoxious*: but they also who render, <sup>p</sup> *Let her be stoned*, viz. as a defiled adulteress: and perhaps the *Greek* also, who looking not so much on the signification of the words, as their meaning, render it, *Let us insult*, (although they change both number and gender.) For what will be the intent of all these but as much as to say, *Let her be looked on as defiled with Sins and made loathsome to her God*, and so being forsaken by him let her be dealt with as such, despitefully used and destroyed, that we may insult over her; we cannot now doubt of being able so to use her. But then *defiled* here will be referred not only to express her guilt, but rather the miserable condition they hope to bring her to, in polluting her with blood and slaughter, and contemptuously using her, without respect to her former holiness, and as much as in them lies abolishing all signs thereof. In much like sense seems the word *defiling* (though the word in the *Hebrew*

<sup>m</sup> Chaldee Paraphrast. R. Sol. Jarchi. and see Abarb. <sup>n</sup> R. Tanch. <sup>o</sup> Vatab. Ca'vin. See Chald. Paraph. R. Solomon Jarchi, Kimchi, Munst. <sup>p</sup> Vulg. Lat.



be differing, yet of like signification) to be taken for *contemptuous using or destroying*, as it is said, *Josiah defiled the high places*, 2 *Kin.* xxi. 1. 8. & *Ez.* vii. 24. God threatens, that their holy places should be defiled by the heathen, and *Pf.* lxxxix. 39. *Thou hast profaned his Crown, by casting it to the ground.* In much like sense may the word here be understood. It has also another signification, of *doing hypocritically*, or, *being an hypocrite*; and Some here chuse to take that. So the *Tigurine* version, *she was an hypocrite.* The intention must still be, Let her have the condemnation or punishment of, or, be used as a profane hypocrite (for the word is not of the Preter-tense but of the Future, and is rather after this notion to sound *She is*, or *let her be*, then *She was*, or *hath bin*.) In fine, it is an expression of their desires, that all manner of mischief and shame might befall her to her utter desolation (like theirs, *Psal.* cxxxvii. 7) and their hopes to see it that they may rejoice at it and insult over her, as is farther expressed by the next words, and *let our Eye look upon Zion*, let us see our desire upon her, as the word is likewise used, *Psal.* lii. 7.

12 *But they know not the thoughts of the Lord, neither understand they his Counsel: for he shall gather them as the sheaves into the floor.*

13 *Arise, and thresh, O Daughter of Zion: for I will make thine horn Iron, and I will make thy hoofs brass, and thou shalt beat in pieces many People: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole Earth.*

[*But they know not the thoughts of the Lord, &c.*] So they thought, and so they wished, as was aforesaid, that *Zion* should by their hands be laid perpetually desolate; but the Lord had other ends; to chastise his People by them, but then to return their malice on their own heads, and to bring that final destruction, which they intended to others, on themselves. Such difference betwixt Gods counsel and thoughts, and the thoughts of the Enemies of his People which he makes use of sometimes, for humbling and chastising his People, see likewise described, *Isa.* x. 5. and following verses. He when he hath done his work by his Enemies, shall again in mercy receive his People into favour, and destroy those to whom for a time he gave power over them; which destruction he expresseth by saying, *he will gather them as sheaves into his floor*, and bidding the Daughter

of *Zion* in his might, to *arise and thresh them*, trample on and triumph over them, for that he will enable her so to do; for that end he will make her *horn Iron*, and her *hoofs Brass*, that she may beat in pieces many People, that is, he will give her irresistible strength and power so to do. In these expressions, the like to which are else where used, is manifestly alluded to the custome in those Countries, both of old and still, to bring the corn, after it is gathered in, made up in sheaves, into a floor in an open place, and then laying the sheaves in order, to lead about oxen over them, drawing after them a pair of dented Iron wheels, or, as in some places, planks stuck with sharp flints driven into them, that so the Corn may be trodden or forced out by the hooves of the Oxen, and the straw by the wheels or flints broken in small parts like chaff; and then the Corn purged from the straw is laid up for the use of Men, and the straw for the ordinary food for their Cattel. This custom is elsewhere alluded to in Scripture, *Deu.* xxv. 4. This being observed, it easily will appear to be the meaning (as was said) that their Enemies should be gathered for destruction, and they should have power given them, to bring them under & utterly subdue them. Some learned Men because the expression is borrowed from the treading out of Corn, which the Oxen do not by the use of their horns, but their feet and hooves, think it more convenient here, not to understand by *horn* the horns on the head, (although by these strength is else where rendred) but the horny substance on the feet of the Cattel, to wit, their *hooves*, which by saying he will make *Iron* and *Brass*, is meant (as also if the word *horn* be properly understood) that he will give them unwearied strength and irresistible power in subjecting and prevailing over their Enemies. The *Chaldee* therefore without mentioning *horn*, or, *hoofe*, renders, *I will make the People in thee strong as Iron, and their remnant firm as Brass.* The subduing of their Enemies seems farther expressed by the following words also, and *I will consecrate their gain unto the Lord, &c.* Of consecrating or devoting spoils and goods taken from Enemies, read in *Numb.* xxxi. 28. and ver. 50. &c. and *Jos.* vi. 17. and 19. and to omit the custome of other Nations in consecrating spoils taken from their Enemies to their Gods, *Nebuchadnezzar* may seem to have consecrated the vessels taken out of the Lords house to his Idols; for he carried of the vessels out of the House of the Lord to *Babylon*, and put them in his Temple at *Babylon*, 2 *Chron.* xxxvi. 7. in the house of his Gods, *Ezra* i. 7. That which we take notice of is, that the consecrating and devoting the goods and spoils of the Enemies, imports and is a signal and memorial of their defeat and destruction. So that the

1 See Arias Montanus & Christ. à Castro. 2 Deodat. Ludovicus de Dieu. 3 Christ. à Castro. Menoch. Tirinus.

words are a repetition, or continuation of Gods promise of victory to his People over those many Nations which should be gathered against them, and of his denuntiation of destruction to those Nations. But then who are by those Nations meant, and how, or when this Prophecy was, or was to be, made good on them, are the things to be inquired: and they may be joined together. First as for those Nations: Some insisting on the particle *now*, in what is said, *Now also many Nations are gathered against thee*, as if it denoted something nigher at hand then the Chaldeans coming against Jerusalem and to be done before that, will have to be understood those that came up in the Army of Senacherib King of Assyria in the fourteenth year of King Hezekiah, whose gathering together, and taunting insulting speeches, and threats against Jerusalem are described in the x. and xxxv. 1. and xxxvii. Chapters of Isaiah, as also, 2 Kings xviii. 19. And that the prophecy of destruction to those Nations with its expressions was made good on them, they prove from the History in the forecited places, which saith, that when they were gathered together to set upon Jerusalem, the Angel of the Lord went forth, & slew in the night an Hundred fourscore and five Thousand in the Camp of the Assyrians, and all the leaders and Captains, so that Senacherib, after all his proud brags and insultations, returned home with shame unto his own land. To what may be objected, that here the Daughter of Zion is bid to *arise and thresh*, &c. and that she should *beat in pieces many People*, but that she had no hand in this, but all was done by the Angel of the Lord; it may be answered, that what was done by the Lord for her sake, though by other instruments, is not unfitly attributed to her, and she is called to trample on and triumph over them, whom in her behalf, and for her sake, he had brought under her feet; & it may be well said that the Lord had by his utter destruction of them, devoted them and their gain and substance to himself. So that we need not inquire after the truth of what y Some affirm (perhaps without any good grounds) that Hezekiah consecrated to the Lord many spoils taken from those Assyrians; though it may be taken notice of, what is said, 2 Chron. xxxiii. 23. that upon the victory many brought gifts unto the Lord to Jerusalem. But Others think, that there ought not that stresse here to be put on the Particle *Now*, as to the designing of the time, but<sup>2</sup> that the import thereof here is for assurance, that what is spoken shall as certainly come to pass in the time by God determined, as if it were already done, and therefore that to be said to be done now, which was

a good while after without fail to be done. <sup>2</sup> Some Others therefore understand by the many Nations, such as were in the Army of the Chaldeans, by whom Jerusalem was taken and destroyed, and the Jews carried away to Babel. But what victory had the Jews ever over them? (the like objection to what was against the former opinion.) The answer must be, God gave them into the hands of the Medes and Persians to be threshed and destroyed, so that the Jews then in captivity under them might justly insult and triumph over them, and what God did by others for their sakes be attributed to them. And the consecrating their gain to the Lord, <sup>3</sup> Some think to be made good by Gods bringing it to pass, that the vessels by them taken out of the house of the Lord were sent back again. Others, looking on this as no satisfactory completion of this prophesie alone, think it ought to be extended to the times of the Maccabees, & that in their History may be found that, whereby all that is here spoken may be well said to have been fulfilled. But with none of these are the Jews satisfy'd, and therefore look on this Prophecie as not yet fulfilled, but to belong to the times of the restoring their captivity, the bringing down all their Enemies, and reestablishing their Kingdom under the Messiah, whom they yet expect, and <sup>4</sup> by those many Nations understand, Some, of them which at that time shall come up with Gog and Magog, being, though they promise to themselves the destruction of Zion, <sup>5</sup> by God stirred up and gathered together, that they may be themselves destroyed: Others, the Armies of the Romans, by whom Jerusalem was sacked, and the second Temple destroyed, and also such Armies of the Christians and of Saracens also, as afterwards invaded, or shall hereafter at that time of restoring the captivity, be gathered by God to that place, and there be destroyed, or, (as before) the Armies of Gog and Magog; and according to their several fancies expect the fulfilling of all these things here said: whose dreams as Christians do deservedly reject, so in this do they (at least divers of them) join issue with them, that what ever else may be said otherwise to have been done towards the fulfilling of the things here said, as to the destruction of the Assyrians, or the Chaldeans, or those of diverse Nations in the time of the Maccabees, yet the full completion of them to belong to the times of Messiah or Christ, (not yet to be expected, as the Jews would have it, but already come) under whom they have been and are manifestly fulfilled. But then things are Spiritually (as before was observed) not carnally to be understood, & the Daughter of Zion not to be the Earthly Je-

<sup>1</sup> Christ. <sup>2</sup> Castro, Menoch. Tirinus <sup>3</sup> Deodat. <sup>4</sup> According to the notion of the word *החרמתי* Hechramti. <sup>5</sup> Tyrinus out of Josephus, but in Josephus no such thing is expressed. <sup>6</sup> R. D. Kimchi. <sup>7</sup> Rib. Grot. <sup>8</sup> Grot. <sup>9</sup> Sanctius. <sup>10</sup> Ab. Ezra. <sup>11</sup> R. D. Kimchi. <sup>12</sup> Abarbinel.

Jerusalem, but the Church of Christ, which indeed (as was above said) from Jerusalem took its first rise, and thence spread it self over the face of the Earth, and brought under many Nations and much People. With what rage and malice both at the beginning and in succeeding times they gathered themselves against her, is manifest: yet were they by the power of Christ, the sword of his Spirit, and Scepter of his word, and by those whom he imploy'd furnishing them with weapons, *not carnal, but mighty through God to the pulling down of strong holds, and to the casting down imaginations, and every high thing that should exalt it self against the knowledge of God, & to the bringing into captivity every thought to the obedience of Christ*, gathered into his floor, brought down, and put under his feet, willingly subjecting themselves in obedience to him, and consecrating and dedicating themselves and their substance to his honour. Did we look on things after the flesh, or according to worldly concerns, it might not be hard to shew that the Christians (under Godly Emperours) have had so great victories over the

insulting Enemies of the Church, as might according to the letter of this Prophecy be justlier said to have been a fulfilling thereof then any things by those of the Jewish Church: but Christ having declared his Kingdom not to be of this World, we are not so much to judge of his conquests by what hath been wrought by the Arm of flesh, though by his power and in his Name, as by those wrought by the Sword of the Spirit, *not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this World, against spiritual wickedness in high places*, Eph. 6. 12. against the rebellious minds of obstinate Men to the subjecting all to himself. It is observed by \* some concerning this Prophecy, that it is to be in fulfilling to the second coming of Christ, (*for he must reign till he hath put all things under his feet*, 1 Cor. xv. 25.) In that day certainly will it appear how the things here spoken (as every other word of God) have without the failing of one tittle, been fully made good, though perhaps till then, Men will not well agree concerning the manner how, or time when.

\* Calvin.



## CHAP. V.

VER. 1. *Now gather thy self in Troups; O Daughter of Troups: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek.*

**N**OW gather thy self in Troups, O daughter of Troups, &c. ] It will not be easy in few words to give account of the different expositions of these words, which are found in Interpreters, or to pass judgment between them. They differ in giving the signification of some of them; & then in applying them. The grounds of which that we may see, it is to be observed that the root גָּדַד *Gadad* (from whence is the word תִּשְׁגֹּדְדִי *Tishgodedi*, rendered by Ours *Gather thy self in Troups*, and the word גָּדַד *Gadad* rendered *Troups*) hath two significations usually attributed to it, one of *gathering together in troup*, the other of *Cutting*, and hence have Interpreters, according to their different judgments, taken occasion of different interpretations. As for the first word <sup>a</sup> Some taking it from the first of those significations, render it, *Now shalt thou gather thy self together*, or, *Gather thy self together in Troups*, or, *Troup together*; Others, <sup>b</sup> *Thou shalt be compassed and beset with Troups*, or, *invaded by Troups*, or <sup>c</sup> *Now shalt thou go forth in Troups*, or *Thou shalt make an impression* or, *give an onset*, and the like. To this seems the Greek also to have respect, rendering it, *Now shall be shut or blocked up the Daughter with a shutting or blocking up*, that is, so shut or blocked up with Troups surrounding her, <sup>e</sup> that she shall not be able to go forth. Although if we should take their meaning from the Arab printed version, which mostly follows the Greek, and here renders, *Now shall be hedged up the Daughter of Ephraim with an hedge*, one might think, that by mistake of a letter, they deriv'd it from גָּדַר *Gadar*, which signifies to *hedge*, or, *wall about*, instead of גָּדַד *Gadad* to *gather in Troups*, putting גָּדַר for גָּדַד which differ in the Hebrew very little. Others preferring the latter signification, render, <sup>f</sup> *Some, Thou shalt be destroyed*, or, *spoiled*; <sup>g</sup> Others, *Thou shalt be cut off*; <sup>h</sup> Others, *Thou shalt be wounded*. The same word, in the form here used, is also elsewhere used for *cutting ones self in token of sorrow or mourning*, *Deut. xiv. 1.* and may perhaps in that sense be here applicable, *Now cut thy self, &c.*

Accordingly do they differ in rendering the Noun, Some rendering, *O Daughter of Troup*, or *Troups*; (or, *Thou that hast an*

*Army*, or *Armies*,) Others, <sup>i</sup> *Of the spoiler, or robber*, <sup>m</sup> Others, *Daughter of the cutter off*.

More difference yet is there in the application of the words as to the person spoken to. To *Jerusalem*, say Some, are they directed, and all of them concern her, so as to shew what shall befall her and the reason why, to this sense, *O Jerusalem Daughter of the spoiler, or robber*, (which art full of spoilers and robbers, or which hast great store of military Troups,) *now shalt thou be spoiled, thou which didst lay siege against, or in hostile manner deal with us,* <sup>n</sup> the Prophets and messengers of God, and in which *they shall smite the judge of Israel*, Christ himself, *with a rod on the cheek*. This sense is harsh in respect both to the construction and to the coherence. For if there be any coherence between these and the following words (as there manifestly is) these things must be fulfilled before Christ was to be born in *Bethleem*, and so he that was after to be born could not be he that is here said should be smitten. (which exception lies against all others <sup>o</sup> who would have by this *judge of Israel* to be understood the *Messiah*, or Christ, however differently they expound the former words.)

It is a clearer sense which is given by others, who takeing *Jerusalem* for the person spoken to, in the former part of the verse, take their Enemies as spoken of in the latter part; so making it a repetition or farther declaration of those evils above threatned to *Jerusalem*, which she should certainly expect to undergo; and telling by whom, and in what manner, or how far they should be inflicted on her: and that, whether the former words be interpreted in that signification already mention'd, or in the others also above spoken of. If in the same signification that those expositors already mentioned take them, then thus, *Now, ere long, thou shalt be spoiled*, <sup>r</sup> *O Daughter of the spoiler, or robber, &c. for he*, that is, the Enemy, *hath laid siege*, i. e. shall certainly do it, (speaking of the thing <sup>s</sup> as already done, in token of the undoubted certainty of it in its time by God determined :) and shall so far prevail, and bring them under, as by way of contempt to *smite the judge* (or *judges*, taking here the singular in the sense of the plural,) i. e. the chief Men, the Governors and Rulers of the People of *Israel*, *with a rod upon the cheek*, as being in their power to abuse them and deal with them as they pleased.

Of the same concern as to the *Jews* do Others also make this passage, who yet render the first words in the other of the two significations mentioned, viz. of *being gathered in troup*s,

<sup>a</sup> Pagninus, Rashi, Jun. Tremel. &c. <sup>b</sup> Michlal Yophe. Munster. Drusius, and see Kimchi. <sup>c</sup> Interlineary. <sup>d</sup> Castalio. <sup>e</sup> Calvin. <sup>f</sup> Vulg. Lat. <sup>g</sup> Grot. <sup>h</sup> R. Tanch. Abarb. <sup>i</sup> R. Tanchum. <sup>j</sup> Vulg. Lat. <sup>m</sup> Grot. <sup>n</sup> See in Christ. <sup>o</sup> Castro. <sup>p</sup> Aben Ezra. Capell. Crit. Sac. pag. 246. <sup>r</sup> Pelicanus. <sup>s</sup> Tanch.

whether thus, *Now thou shalt be invaded or compassed by hostile Troups O Jerusalem*, therefore deservedly called *Daughter of Troups*, i.e. the assembly or rendezvous and meeting place of Troups that come against thee: *he* (the Enemy) *hath laid siege against us*, (of *Jerusalem*) i. e. shall certainly, in that time determined, besiege, &c. Or, *Now shalt thou be gathered in Troups*, or, all thy troupes be gathered, and shut up together in thee, not able to go forth, *O Daughter of Troups*, (which hadst, and wert wont to send forth many troupes;) *for he*, (that is, the Enemy) *hath laid siege*, &c. Or Imperatively, (as the Future Indifferently may be rendered either as Future or Imperative) *Now*, (things being thus ordered by God) *gather thy self in Troups*, *thou Daughter of Troups*, that wert wont to have and send out many troupes to spoil others, now *assemble thy troupes*, and gather all thy forces together, to resist the Enemy, and save thy self if thou canst: all shall be in vain; *for he*, the Enemy, *hath laid siege*, shall as certainly lay siege as if it were already done, *against us* (the Prophet speaking in the person of the People, or making himself one of them;) and shall so far prevail, as to *smite even the judge of Israel*, with a *rod on the cheek*, i. e. most contumeliously use the chief among us, abuse and vilify them; which is the import of that expression.

According to these expositions, *Jerusalem*, or the *People of the Jews*, is here bid to expect those evils before intimated, chap. v. 9, 10, 11, and told that they shall certainly and inevitably befall them before they shall enjoy those good things, and obtain that redemption and victory promised there, ver. 10, 12. God hath threatened the one in the first place, and promised the other after to succeed, and in making good both in their due time, will he shew his veracity. This verse concerns the evils that they shall suffer, and then in the following is farther assurance given of their redemption, and Redeemer, or, Saviour. Against these latter interpretations, there is no apparent objection from either the signification, or construction, or coherence of the words, with either what precedes or follows; yet do Others prefer a different way of expounding them, by understanding, the person spoken to of the Enemy, not of *Jerusalem* it self. But great variety is there between them in assigning who is the Enemy then meant. It will not be needful to insist on that exposition, though of a very <sup>u</sup> learned Man, which would have these words directed against Gentilism, or Heathenism in general, all those false Religions which set themselves against Christ and Christianity, and contumeliously used and derided them, and persecuted them, to tell them, that though they abounded in Troups and number, yet

they should be brought to nought by the preaching of the Apostles, and the prevailing power of the Gospel: for this rather shews how the words may be applied, then gives the prime literal meaning of them, which we seek for. But who is then the Enemy spoken to and of? *Rome*, or the *Romans* say <sup>x</sup> Some, and their forces under *Titus* which sacked *Jerusalem*, to this sense, *Now thou shalt assemble thy Troups*, *O Daughter of Troups*, (*Rome*, that hast so many Troups) *that thou mayest lay siege against Jerusalem*, and *thy Men shall smite*, &c. Or, as others <sup>y</sup> *Now shalt thou be spoiled or cut off, or compassed with Troups*, *O Jerusalem*, *Daughter of Troups*: for, thine Enemy, viz. the *Romans*, shall lay siege and prevail against thee; or as a <sup>z</sup> learned Jew, *Now cut and make bald thy self* (viz. in token of sorrow as *Deut. xiv. 1.*) for the many evils that thou shalt suffer, *O Daughter of Troups*, thou which sentest so often many troupes to distress *Jerusalem* and lay her waste (viz. the *Romans* and other Nations with them;) for God at length in his appointed time, shall bring thee there to take vengeance of thee, in the place where thou didst that mischief. <sup>a</sup> Which vengeance God will bring on them for two causes mentioned. First, because they laid siege against *Jerusalem*, when they took it, and destroyed the second Temple. Secondly, because they used contumeliously the chief of the *Jews*, whom they carried captives, as is shewed by the expression of *smiting with a rod upon the cheek*. These, though otherwise differing, yet in this agreeing, that they understand by the Enemy spoken of, the *Romans* who took *Jerusalem* and destroyed the Temple, are all liable to a common objection, viz. that the things here spoken according to the series of the words, were to be fulfilled before that ruler in *Israel*, prophesied of in the words next following, to wit the *Messiah*, was to *come forth out of Bethlehem*, that is, to be born there; whereas the siege and destruction of *Jerusalem* and the Temple were after Christ's time. To the same exception, lies open also the opinion of other <sup>b</sup> *Jews*, who by the Enemy here pointed out understand the numerous Armies of *Gog* and *Magog*, which they will have to be yet to come against *Jerusalem* long since destroyed. But if they say this objection toucheth them not, because they hold the *Messiah* is not yet come, we must answer, that we are assured by the fulfilling as of all other Prophecies concerning him, so of that immediately following, (as in the consideration of it will appear) that he is already come, and that *Jesus* our *Christ* was he, and therefore their obstinate denying of that truth, doth not justify their error or mistake in this interpretation, which perhaps they therefore take up, that they may seem to have

<sup>r</sup> Kimchi. <sup>s</sup> Calvin. <sup>t</sup> Deodat. Dutch-notes. <sup>u</sup> Arias Montanus. <sup>x</sup> Vatablus. <sup>y</sup> Lyra. Christ. <sup>à</sup> Castro. <sup>z</sup> Arab. <sup>a</sup> Arab. <sup>b</sup> R. D. Kimchi, Michal Yophe.

some colour for that grand error and their obstinacy in it, by saying such things ought to be done before the coming of the *Messiah*, which are not yet done, and that therefore they cannot believe him to be yet come. As for what <sup>c</sup> Some answer here, that the particle *Now*, seems to import a time nearer to the Prophets uttering this Prophecy, then the coming of the *Roman Armies* was, it is perhaps not much to be insisted on, because that <sup>d</sup> may be interpreted of its due time, or time determined for it by God, to whom even what was farthest of, was then as present. <sup>e</sup> But Others therefore more probably by the Enemies here meant understand the *Assyrians* under *Senacherib* (whom also they understand by those many Nations mentioned chapter iv. 11.) and that these words are a threatening of cutting off, or destruction to them. What is else where threatened to them, see *Isaiah* x. 12. &c. and chap. xxxiii. 1. and what destruction befell them chap. xxxvii. 36. &c. as likewise, *2 Kings* xix. 35. &c. Against this exposition, appears nothing in the words, or context, which may be objected, if *Senacherib* sending a great Army to *Jerusalem* by *Rabshakeh*, and *Rabshakeh* insolent carriage towards the King and his Messengers, and reproachful language, and *Senacherib* own blasphemous letter to the same purpose, may seem sufficient to make good what is said, *he hath laid siege against us, they shall smite the judge of Israel with a rod on the cheek*; and <sup>f</sup> then may the former words be expounded either, <sup>g</sup> *Now in the mean while shalt thou gather together thy Troups, O Assyria Daughter of Troups, and bring thy Army which shall lay siege, &c.* or in the other signification, *Now shalt thou be cut off or destroyed, O Daughter of Troups, or, the spoiler* <sup>h</sup> that useth to send out thy troups to spoil others. Yet do others prefer to apply what is said, to the *Babylonians* or *Chaldeans*, who with numerous Armies did both besiege and take *Jerusalem*, and despitefully used the King *Zedekiah*, and slew his Sons, and then put out his eyes, and bound him with fetters of Brass, and carried him to *Babylon*, and slew also their Priests and Nobles, *2 Kings* xxv. 1. and that whether the former words be expounded according to the one of the fore-mentioned significations, or the other, either to this sense, *Now gather thy self in Troups, or, prepare thy Army, O Daughter of Troups, which may lay siege against us and smite, &c.* ] for so far shalt thou prevail: but then those judgments denounced, chapter. iv. 12. shall befall thee, and *Israel* shall have a redeemer, as follows here in the next

verse: Or, *Now in the time appointed shalt thou be spoiled, O Daughter of Troups, or owner of that Army which laid, (or shall lay) siege against us, and which smite (or, shall smite, &c.)* or, *Now shalt thou be cut off, or, spoiled, O Babylon Daughter of the cutter off, or, spoiler, (viz. i. Nimrod the great spoiler) who hast laid siege to us and smitten, &c.* or, <sup>k</sup> *Now shalt thou cut and tear thy self for sorrow, O Daughter, &c.* But among all that go this way (against which lies no apparent exception) none more perspicuously makes out the sense, together with the coherence and construction, then a learned <sup>i</sup> Jew, thus. Having described what should befall them, that they should be led captive to *Babylon*, and how the *Chaldeans* should prevail over them, and then promised that in a short time they should be released, he declares that it should be by cutting off the Empire of the *Chaldeans*, as it came to pass; and therefore, as addressing his speech to them, faith, *Thou shalt be wounded, or Be thou also wounded, or cut with the sword of the Enemy*, that is, tast of that which thou hast made us tast, *O Daughter of Troups, i. e. owner of that Army which hath laid, i. e. shall surely lay (for it was not yet done, according to the usual language of the Prophets, speaking of what shall certainly be as already done) siege against us, and which shall smite the judge of Israel with a rod on the cheek*, meaning their contumelious usage of their King *Zedekiah*, i. e. This shall befall thee, because thou hast done these things in besieging us, and despitefully using our Prince and King. And then having intimated what contempt shall befall the house of *David*, he subjoins (according to Gods usual method) a declaration of what dignity they shall again attain to, in the time of their restoration, saying, *But thou Bethlehem, &c.* So will the coherence of the words one with another be manifest, and that there is in these words a Prophecy of the first (i. e. the *Babylonish*) captivity, and the first restoration, i. e. that from that captivity, and not meant as some other, as we have seen, would have it, of the destruction of *Jerusalem*, and second captivity, as they call it, by the *Romans*, from which they are not restored. And what he subjoins, *And thou Bethlehem Ephratah, &c.* will be a promise to the house of *David* of the return of the Kingdom to them, to be expected in the time of the *Messiah*. And so according to this way of exposition, is a plain way made, to the consideration of those words, which concern the Kingdom of the *Messiah*, whom they expect, and we say is already come, viz.

<sup>c</sup> Ribera, Ch. à Castro. <sup>d</sup> See Kimchi and <sup>e</sup> Barb. <sup>e</sup> Ch. à Castro. Menochius, Tirinus. <sup>f</sup> Ch. à Castro. <sup>g</sup> Tirinus. <sup>h</sup> Ch. à Castro. <sup>i</sup> Grot. <sup>k</sup> Pelicanus. <sup>l</sup> R. Tanchum.



2 But thou Beth-leem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.

But thou Bethleem Ephratah, &c.] These words being a Prophecy concerning him, in and by whom God would make good to his People that redemption, and those good things promised to succeed the evils, which they should first suffer, describe him by the place of his nativity, and condition of his person; as will appear by considering them in order. Thou Bethleem Ephratah, i. e. Bethleem of Judea, Mat. the II. 1. or which was in the land of Judah, as there ver. 6. where these words are cited, it is called, and so also Bethleem Judah Jud. XVII. 7. XIX. 1. and Ruth I. 1. &c. in which Book, chap. IV. 11. is the Name of Ephratah also mentioned, both being names of the same Town, as appears from Gen. xxxv. 19. and both here joyned distinguish it from another Town called by one of them, to wit Bethleem, which was in the lot of the Tribe of Zabulon mentioned, Jos. XIX. 15. In this Town here spoken of did Davids Father live, and he was born, 1 Sam. XVII. 12. Joh. VII. 42. Though thou be little among the thousands of Judah. These words cited, Mat. II. 6. are there read, Thou art not the least among the Princes of Judah, which sense seems almost contrary to what is here read, according to the ordinary Translations (art little.) To solve the seeming contrariety, expositors have sought out several waies, amongst which are these. First, that which our Translation gives, by supplying the word though as understood. Secondly, that of others reading the words interrogatively, Art thou little? and that of <sup>m</sup> Others, It's little that thou be, &c. By all which the sense will be brought to be near the same in both places. But the plainest way of reconciling them seems that which <sup>n</sup> a learned Jew, who probably never knew what is written in St. Matthew, and would certainly never have strained to say what should make for justifying the Gospel, or advantage of Christians, gives us, which is this, that the word <sup>p</sup> Tfair here used in the Hebrew, and by Interpreters usually rendred little, hath two significations, viz. little, and great, or of great note and esteem, and that in this latter sense it is here to be understood in this place. That the word hath both these significations (as many other words have both in the Hebrew and other languages, and in contrary senses) he proves <sup>o</sup> by instancing in other places, in which though frequently it signifies little, it is to be

rendred, great, or chief, or Prince. (The same is affirmed <sup>p</sup> by others of good authority and among the chief Masters of their language.) His words are to this purpose; Whereas others take this as spoken by way of diminution to that City or Family of that Tribe, as if it were not worthy to have the Kingdom over Israel peculiar to it, unless God had peculiarly chosen David because he was acceptable in his sight, from whom their Grandfather they inherited that right, it is a better way to understand the word, <sup>q</sup> Tfair in the contrary notion, of Chief, or ruler, that the meaning may be, thou shalt be chief, Prince, or ruler among the thousands of Judah. So that if that rendring of their ancients in reporting this Prophecy in St. Matthew, viz. not least (which is all one which great in renown) had been shewed him, he must have acknowledged it to be the true meaning of the word in the Prophet. And with great Emphasis seems that word here put which signifies at once both little and great, or, of great renown, to shew that as some other things which are little in bulk or quantity, are yet in other regards of more esteem and value above others in sight greater, so it was with Bethleem, though perhaps otherwise little in number, bigness, or account, among the thousands of Judah, or, as in St. Matthew, among the Princes of Judah, which in sense is all one, alluding to the custom of the Israelites <sup>q</sup> of dividing their Tribes into thousands (as among us the Shires are divided into Hundreds) over every one of which thousands was a Prince or chief: so that to say among the thousands, or Princes (viz. of those thousands) is all one. The same word which is here used and signifieth a thousand, Judg. VI. 15. is rendred family, and so here is by Some <sup>r</sup> Jews expounded families, by <sup>s</sup> Others, Cities. To say then, thousands, or Princes of thousands, or Families, or Cities, will be in this regard as to the meaning all one. And though in any regard Bethleem among these might according to the one signification of the word be accounted little, yet indeed the other signification did deservedly agree to that place, of being not least, yea great and illustrious, even chief and Prince among them. That by which it was so ennobled follows, because, out of thee shall he come forth unto me, that is to be ruler in Israel, i. e. that it was to be the birth place of the great ruler by God promised to Israel to save them.

Out of thee shall he come forth. That is, in thee shall be born, for so this word that signifieth to come forth is <sup>t</sup> else where used, as Gen. xxv. 25. and Isa. XI. 1. And that in this sense it is here to be taken appears by that answer, which by the chief Priests and Scribes of old was

<sup>m</sup> De Dieu. <sup>n</sup> R. Tanch. <sup>o</sup> See Porta Mosis, Chaldee Paraph. and Zach. XIII. 7. in Syriack and Greek, and Arab. <sup>p</sup> Abu Walid. Gloss Heb. Arab. <sup>q</sup> See Hammond on Matth. II. and See Sam. X. 19. Exod. XVII. 25. <sup>r</sup> Rashi, Abarb. <sup>s</sup> R. D. Kimchi. <sup>t</sup> Grotius.

given to *Herod* the King enquiring of them where Christ should be born, *Mat.* II. 5. 6. they readily answering to him, that he was to be born in *Bethleem* of *Judea*, because it was so spoken in the Prophet here, that out of *Bethleem* should come a Governour that should rule Gods People *Israel*; and likewise by what we read, *Joh.* VII. 41, 42. where some by mistake thinking that Christ, because he had been much conversant in *Galilee*, was born there, thought that a sufficient proof to deny him to be the promised *Messiah*, because (as from this Prophecy I suppose they had their only ground which they took for undoubted) that he was to come of the Seed of *David*, and out of the Town of *Bethleem* where *David* was. None could they then acknowledge for the Christ, who was not born in that Town. And to their Interpretation must we stick that we may not give advantage to the latter *Jews*, who think it sufficient for the fulfilling what is here said, that he was to have his extract from *Bethleem*,<sup>a</sup> from the lineage of *David* who was there born, though himself was born else where; probably to avoid that argument of the Christians of old, who thought it a proof, (as appears out of <sup>b</sup> *Tertullian*) that Christ was already come, because *Bethleem* was now brought to ruine and not inhabited by the *Jews*, that there might be any probability of any other Christ then him whom we acknowledge to be born there. In our Lord Christ did both these concurr, that he was both a <sup>c</sup> branch out of the root of *Jesse* the *Bethleemite*,<sup>2</sup> of the house and lineage of *David*, and also (God so directing it by his providence) born in *Bethleem*. So that in him all that can be by this expression in this Prophecy understood or expected, was fully completed: as also what is farther expressed, that he, that was to come forth out of *Bethleem*, to have his rise thence, and that for the place of his Nativity, was to be ruler in *Israel*. Who he is, that is spoken of as so, is inquired. An ancient <sup>d</sup> Commentator mentioning some, who would have it *Hezekiah*, saith of them that they do more *Judaize* then the *Jews* themselves, for so little do the things here spoken of agree to *Hezekiah* who was not born in *Bethleem*, (if he were not born before this promise of one to be born, as probably he was) that the *Jews* themselves would not go to attribute them to him. And the same censure will in great part take hold on those who attribute them to *Zorobabel*, who neither was born there, and in whom such other things as are here spoken <sup>e</sup> cannot by any means be said to have been made good. For though by what is delivered by some <sup>f</sup> ancient Fathers of the Christian Church, we may

think that heretofore some *Jews* did avow the person here spoken of to be *Zorobabel*: yet, those <sup>g</sup> who better considered the matter, and have given us their mind in writing, say no such thing, but unanimously (none we suppose contradicting) affirm, that person to be the *Messiah*, or King *Messiah*: in which so far they agree with us Christians, but with great difference otherwise, they affirming the words to note such a *Messiah*, as is not yet come, and labouring from these and the following words to prove it, we, that he that is here promised, the true *Messiah*, is already come, and that these words prove that he is so, and that it appears from them, that our Lord Jesus Christ is he that should and did come forth of *Bethleem*, and be ruler in *Israel*. As this is here foretold of our Saviour Christ, so when he was now to be born into the World, the *Angel* bringing to his Mother the good tidings thereof, saith *Luk.* 1. 32, 33. *The Lord shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end;* and this was made good in him. But here the <sup>h</sup> *Jews* object, *Jesus* ruled not in, or over *Israel*, but they ruled over him, and put him to Death, and as yet neither do believe in him or serve him. The answer to which is easy: they did indeed and had power over him so far, but not to hinder or impair his Dominion over them here promised: but more to discover the true Nature of it, which they were, and continue mistaken in, and to further the manifestation and propagation of it, not only over *Israel* in the narrow sense wherein they appropriate it to themselves alone, who are *Israel* according to the flesh only, but over the whole *Israel* of God, all those that truly know him and believe in him, and are his chosen People. Herein was the mistake of their ancestors, and is still theirs, that they expected him to be a carnal ruler, whereas his dominion was to be spiritual, as he declares that: *his Kingdom was not of this World*, which duly observed is an answer to all their cavils. Had his Kingdom been of this World, *his servants would have fought that he should not have been delivered to the Jews.* *Joh.* XVII. 36. and whose service could he not in that kind, have commanded, whose <sup>i</sup> command even the winds and waves, yea the Devils themselves obeyed? who by his word cured the Blind, Deaf, Dumb, and Lame, and every way impotent, raised Men from Death to Life, and could have obtained from his Father more then twelve legions of *Angels* for his guard, *Mat.* XXVI. 53. Or could he not by the bare breath of his mouth, have made all his Enemies fall to the ground, as

<sup>a</sup> R. D. Kimchi, Abarb. \* his Book against the Jews chap. XII. edit. Rigalt. y Ifa x. 1. <sup>2</sup> Luk. II. 4. <sup>3</sup> Ly 3. b For so R. Tanchum confesseth on ver. 3. <sup>c</sup> Theophylact on the second of Matthew. <sup>d</sup> Chaldee paraphrast R. Solomon, R. D. Kimchi, Abarb. R. Tanchum, Nitzachon. <sup>e</sup> R. D. Kimchi, Nitzachon. <sup>f</sup> Mat. v. 1. 27. Luk. vi. 1. 25.

he did some of them that came to take him? *Joh. xviii. 6.* But then how should the Scriptures have been fulfilled, *Mat. xxvi. 56.* thus far it behooved him to suffer, for fulfilling them, and through suffering, enter into his Glory. It behooved him to be lifted up upon the Cross that he might draw all Men to him, *Joh. xii. 32.* His so far submitting himself did not diminish but encrease the Glory of his Dominion. That blasphemous scoff of the ancient Jews, *Mat. xxvii. 42.* *« If he be the King of Israel let him now come down from the Cross and we will believe in him,* could not then hinder many as well of the Jews as of other Nations from coming in to him, and believing that he was truly the King of Israel, and the obstinacy of many of their posterity in still persisting to say, *we will not have this Man whom our Ancestors Crucified to reign over us,* must not beat us off from acknowledging this Prophecy so far fulfilled in him, as that he was the person here spoken of, that should come forth to God out of *Bethleem* and be ruler in *Israel*; but, considering how all the other Prophecies seeming to them to cross this, were together reconciled and jointly fulfilled in and by him) to infer with the Apostle *Peter, Acts. II. 36.* *therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ.* Those that do otherwise and will not acknowledge him so, do not prove him not to be so; but themselves not to be the *Israel* of God, though insisting on the outward privileges of the flesh they call themselves *Israel*. That is the true *Israel* in which he ruleth, not by a carnal Scepter or Weapons, but by his word, of which his Scepter the greatest part of the World hath so many years seen and acknowledged the power: and that therefore which most concerns us, is, not being moved by the groundless cavils of Jews, or any other against his Dominion, by yielding him willing obedience, to approve our selves in the number of those, in and over whom he ruleth, so shall we approve our selves to be the true *Israel* of God, whilst others falsely and in vain so call themselves. Where he is not ruler, there is no true *Israel*.

*whose goings forth have been from of old, from everlasting, or, (as in the margin) the daies of eternity.* He goes on in describing of him, who he saith should come out of *Bethleem*, & be ruler in *Israel*, by another more eminent coming or going forth than that from that place, even before that place was, from all Eternity, which is so signal a description of the Divine generation before all time, or, that going forth from everlasting of Christ the Eternal Son of God, God of the substance of the Father begotten before all worlds, and afterwards in time (according to what is said, that he should come forth of *Bethleem*)

made Man of the substance of his Mother and born in the World, as that it appears that this Prophecy belongs only to him, and could never be verified of any other. Yet the *Jews* who deny the Divinity of Christ, endeavour to put us off from this proof of it, or, our so applying the words to him by another interpretation, viz. that these words import no more, then that his going forth, viz. his extraction, should be from *David*, between whom and him here promised should be a long time, a great number of years and ages, and so according to them it should so only be rendred, *from of old, from daies of age, or, antiquity, i. e. a long time since, and not from everlasting or before time,* (and so *m* others who are not Jews following their exposition, think that the words may well enough be applied to *Zorobabel* who was of the posterity of *David*, who was originally from *Bethleem*, and so had anciently his extraction thence. But this the *Jews* themselves do not say, who (as was before shewed) do not apply them to him, but to a *Messiah*, whom they yet expect to come of the lineage of *David*.) Another *Jew* expounds them in something different words, viz. *the causes of whose production have been from of old,* and who hath been from long time foretold of and promised. But the same answer will serve to all these, that we may not let go the plain meaning of the words, which our Translation gives us, as an evident proof of Christs eternal generation, and so of his Divinity, seeing he that is Eternal must confessedly be God. Our answer will best be framed by taking the words in order, and first that the word מוֹצֵאֵי מוֹסָאֹתָיו, rendred *whose goings forth*, doth manifestly and properly so signify it cannot be denied, and that it necessarily implies, in the Person of whom it is spoken, an having been or gone forth actually, when or before the Prophet spake these words. In the former words where he speaks of his being born in after time (which was to come to pass after the uttering this Prophecy) he puts the Future tense [*shall come forth*], but here speaking of a going forth, which was before that time from of old, the preter tense must needs be understood, and is well supplied in our Translation, by [*have been*], the Verb substantive being according to the usual property of the Hebrew language not expressed but understood. We say it is well supplied by the tense denoting the time past; for the future can here have no place: it will be no sense to say a thing shall be from of old: that would be to confound past and to come in one. This going forth having been from of old, cannot be said to have been made good, by the being of the person spoken of in his ancestors loins, nor by the causes of his being having been of old. That would

<sup>1</sup> Luk. xxiv. 26. <sup>2</sup> Marc. xv. 32. <sup>3</sup> Luk. xix. 14. <sup>4</sup> See Romans ix. 6. <sup>5</sup> Galat. vi. 16. <sup>6</sup> R. D. Kimchi, Abarbanel. <sup>7</sup> Grotius. <sup>8</sup> R. Tanchum.



note only that there was then a possibility of his coming forth, not be properly called an actual going forth, as it is here called, no more then 'twould be proper to say, that in Adam's time all Men had their goings forth, or were then born & in actual beings, because they were all then in Adam's loins, and there were then causes which should in after times produce them. To say then that the person here spoken of had his goings forth, because he was to come forth out of the family of David, after this was spoken, can be no proper exposition of this word, because it denotes goings forth that had actually been, not that were to come. Neither if he had been actually born in Davids time, or any of his ancestors before him (although neither he nor any of his ancestors are here expressed) could this make good what follows in the next words, *from of old, from everlasting, or, from daies of Eternity*. But then the rendering of those words also must be vindicated from the glosses of the Jews, who would have them to signify only *from some long time ago*, (some hundreds of years) and not *from Eternity*, or before time properly so called. We say therefore, that as the words here used, (to wit, קדם Kedem, by our Translatours rendred of old, and עולם Olam, rendred Everlasting) do sometimes signifie, the first, *time long since*, and the latter, *long duration of time*, whether past or to come; so they do also signify *Eternity*, of *daies and time*, (that we may so, in the language of Scriptures, which speak to Men in their own way of speaking, call that Eternal continuance which was before time or daies properly so called.) We need not seek far for proofs of this. That in Proverbs viii. 22, 23. may suffice for a testimony of both, where the Heavenly Wisdom saith, *God possessed me in the beginning of his way*, קדם מפעליו מאז Kedem Miphalay Meaz, *before his works of old, and I was set up*, מעולם Meolam, *from everlasting, from the beginning, or ever the Earth was*. That both those words there signifie *Eternity* is manifest by the context, this being said to be before the Earth was: and it is manifestly to be expounded, as one of their own there glosseth it, *before the Creation of the World*, or, as another understands it, of priority of Eternity, by priority of necessary existence, not of time properly so called, because time was afterwards created. To this may be added, as for this use of the former word קדם Kedem, that in Psal. lv. 19. *He that abideth קדם Kedem, of old*, i. e. *from Eternity*: and for the second, i. e. עולם Olam, what is said, Psal. xc. 2. מעולם ער Meolam ad Olam, necessarily rendred *from everlasting to everlasting*: to omit the many other places, where it is necessary to be understood. And as for that word too which

is rendred *from daies*, that also is used sometimes to signifie that *Eternity* in which was no distinction of daies or parts of time; so Isa. xliiii. 13. מיום אני הוה Mijom ani hu, word for word <sup>1</sup> *from the day I am he*; that is, as the Jews themselves interpret, and ours rightly render, *before the day was*, i. e. *from Eternity*. And so God is called according to the usual exposition, *the ancient of daies*, Dan. vii. 9. not that he is circumscribed by daies of the greatest number or antiquity, but *Eternal*. Now if these words singly, any of them, may denote Eternity; how much more, being all put together, in that order as here, must they increase and heighten the signification; and shew that, of the person here spoken of, as having actual goings forth, the nature of which is so describ'd when the words were spoken, they are in the most improv'd signification to be taken? Which will be farther confirmed by adding that advantage, which is not only urged by divers Christians, but suggested by that Jew himself, who most earnestly endeavours to deprive us of this proof for Christs being God of the substance of the Father, coeternal with his Father. To this he argues, That the Christians concluding from these words, that Jesus is God, because he had his goings forth from of old, &c. and their saying, Who is from daies of old but God? is false, because God was before the daies of old; And whereas they say his goings forth were from of old, from daies of Olam, (age or long ago) implies that then he went forth; but God is ancient, (or, Eternal) without beginning: And what is said from Olam to Olam, i. e. *from age or antiquity, and to age, thou art God*, signifies from before age or the World, as he saith there, *before the Mountains were brought forth*: and so what is said, Proverbs viii. 23. *I was set up Meolam, from Olam, or Age, or Antiquity, is, before Olam, or Age, or the World*, as he there adds *or ever the Earth was*. In this his obscure way of arguing is to be observed, that he misreports the opinion of the Christians, as if they said, Then, in age or ancient time, Christ went forth (i. e. had his beginning and was not before) whereas God had no beginning: whereas we do not say so, but that he had his going forth or emanation from the Father, his Eternal generation without beginning of time, or priority; but so as that he is coeternal with the Father. And so what he saith, as if we give to Christ a beginning of his going forth, comes to nothing, as a meer fiction of his own. But what he adds, is that which makes wholly to our advantage, i. e. that the prepositive letter or Particle Mim, which is here put to these words, may be, and in the places cited ought to be understood, as signifying not only *from*, but *before*. And so then may it here also be

° R. Solomon Jarchi. P Aben Ezra. 9 Compare Psal. II. 7. Tarnovius, Glasius, Haeſpan-  
\* Kimchi.

understood, and so is : by divers learned Christians ; and will so prevent any advantage, that may by any be taken from attributing here to *Kedem*, of old, or, *Yeme Olam*, daies of age, any narrower signification, then that of *Eternity*; by rendring it, *before what was of old*, or, *the beginning*; or *before daies of Age*, (before any daies or age began,) which then will be all one with *from everlasting*; and so our conclusion still be confirmed, that the person here described by his goings forth, of that nature as the words necessarily require, must be Eternal. No other sense will agree to the words spoken of goings forth, which were in actual being when the Prophet spake this; nor can they agree to any that then were not in being, as hath been shewed. And that the words are to be applied to our Lord Christ, & were spoken of him, hath been also shewed. All the cavils and objections of the *Jews* have nothing in them that may shake our Principles, or weaken our belief in him, but rather confirm them; and at once shew, with what vain hopes they deceive themselves, while they will have these words to be a promise of a *Messiah*, and yet, denying the true *Messiah*, in whom they are fully made good, expect one by vertue of them, to whom they can by no means agree, viz. one who had had no actual goings forth, when these words were spoken, nor yet hath, and they do not expect that he should have, till he take his whole actual being, as other Men do, at the time of his birth, being till then only in the loins of his ancient stock: whereas these words cannot be verified of any person, but such a one as may say, as Christ of himself, *Joh. viii. 58. Before Abraham was* (much more before *David*, yea, before *Adam*, before the ancientest of times) *I am*, by an Eternal being. Out of what hath been said may likewise appear, (although *Calvin* doth not deny that Christs Eternal being and Divinity may hence be proved,) the invalidity of another exposition, by some, though interpreting the words concerning Christ, so expressed, as to give advantage to the *Jews*, viz. that these goings forth of Christ, are still to be understood, as the former words, of his being made Man and born at *Bethleem*, which is said to have been from daies of *Eternity*, because from all *Eternity* it was decreed, that there in time he should be born. But, why these goings forth, from of old, from everlasting, which the person spoken of is said to have had when this was spoken, cannot be the same with that coming forth which he should have afterwards in time to come, out of *Bethleem*, by being born there, hath been shewed. Again, it cannot with any propriety of speech be said, That Gods decree maketh things actually to have been, before ever they were produced in the time determined for their production, (except other circumstances make it necessary so to under-

stand it, as according to some *Revelations* xiii. 8. but of that place, see Dr. *Hammond*, who otherwise understands it.) Though by vertue thereof all things are present to God, and as certain to be as if they already were; yet it will not be language intelligible to Men, by taking away all distinction of times, to say, such a Man hath been already born into the World, because God hath decreed he should be born. Add, that if it were sufficient so to understand the words, here would be nothing more said of this eminent person here signally pointed out, by some great thing peculiar to him, by which he should be known and distinguished from all others, then might be said of any other ever after born in *Bethleem*, of all which it might be also verified, that their goings forth thence had been from of old, &c. because their ancestors lived there, and God had decreed they should be born there. This exposition then cannot be sufficient or satisfactory. Whosoever will soberly and seriously and without partiality consider the words, shall perceive in this verse, the person spoken of (who is Christ the true only *Messiah*) described, by a twofold emanation, coming, or going forth; the first in order of the words his birth as Man, in time, after this Prophecy uttered, at *Bethleem*; the other his Eternal emanation or generation from the Father, which he had when this was spoken, and from all *Eternity*, before the beginning of time or daies properly so called. The first of these, though singular to him, in that it was without concurrence of an Earthly Father, yet in this common to him with others, in that he was born of a Woman in time, and in *Bethleem*, and so shews him to be a Man: but the other wholly peculiar to himself and distinguishing him from all others, because it was from *Eternity* before all time, and so shews him to be God Eternal and one with the Father. Before we pass from the words, one thing more may be observed, to wit, concerning the wonderful aptness and suitableness of the word, מוֹצֵא *Mos'eah* or goings forth here used, to the thing spoken of, in as much as the same word מוֹצֵא *Mos'eah*, coming, or, going forth, is used for expressing a word, which is the production and going forth of the mouth, as *Deut. viii. 3. מוֹצֵא פִּי Mos'eah Pi*, and מוֹצֵא שִׁפְהָתַי *Mos'eah Shephataim*, the going forth of the lips; it is therefore very appositly and significantly here used to express the going forth, or eternal generation, of him who is called the word of God, of whom it is said, *Joh. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. All things were made by him, &c.* Which words shew the same that here is said, that Christ (there called the word) had his goings forth before all time without beginning to be,

\* *Hacspan. Tarnovius, Glasius.* \* *Calvin. Bren.*

being Eternal with the Father, and gave certain evidence and demonstration of that his Eternal being, or goings forth before time, by creating and giving goings forth to time itself, and all things that are dated or measured by time; which <sup>a</sup> Some also will have here signified: though doubtless his own Eternal being, as distinct from his birth at *Bethleem*, is the thing here chiefly described, and not only the manifestation of it in his works in time even at the beginning of it.

3 *Therefore will he give them up, untill the time that she which travelleth hath brought forth: then the remnant of his Brethren shall return unto the Children of Israel.*

*Therefore will he give them up, untill the time that she which travelleth hath brought forth, &c.* How these words are inferred from the foregoing, as the word *therefore* shews them to be, will be the better perceived, when we shall have inquired into the meaning of them. Many and different expositions are given of them: that we may see which to prefer, some of them are to be taken notice of. <sup>b</sup> The Jews report a saying of some of their ancient Doctors grounded on what is here said, That the Son of *David*, i. e. the *Messiah*, should not come till the Kingdom of wickedness (or, <sup>c</sup> as Others read, the fourth Kingdom) had over spread the whole World for nine months, as it is said, *therefore will he give them up, untill the time that she that travelleth hath brought forth, &c.* <sup>d</sup> This the latter Jews cite, but do not much insist on the explication of it. Perhaps they received (<sup>e</sup> faith one) by tradition from the daies of the Prophets, that exactly so long the trouble spoken of should endure, according to the time of a Womans going with Child. But seeing they labour not farther to inquire, or cannot tell us, what their ancestors meant, it will not concern us to trouble our selves about it; but rather to look, what Expositions they themselves give. Such are, First, 'That God will leave *Israel*, or deliver them to their Enemies, till their condition shall be like the condition of one that is with Child, near her time of bringing forth; and then shall the (promised) ruler, and his near relations appear, and return to be, or become a ruler over the Children of *Israel*, as he saith, and *the remnant of his Brethren shall return unto the Children of Israel*. Or, as <sup>e</sup> Others express it, In the day of Salvation (when God will bring Salvation to *Israel*) he shall deliver them into great tribulation, so that pangs shall take hold of them, as pangs of a Woman in travail, as he saith in *Daniel* xii. 1. and there shall be a time of trouble,

*such as never was since there was a Nation even to that same time: then the remnant of his Brethren, i. e. of the Messiah, i. e. the Tribes of Judah and Benjamin, which were left, when the ten Tribes were led captive, shall return unto, i. e. with, the Children of Israel, the ten Tribes, viz. they and these, all of them shall return to their Land, and the King Messiah shall rule over them. Or, as <sup>b</sup> another saith, the ten Tribes shall go up first into the Land of *Israel* to war against the Christians, and other People of the East, and North, and then their Brethren of Judah and Benjamin shall return, or come unto them, according to his fanciful explication of the foregoing verse.*

The construction of the words according to this exposition must be with a supply, *unto a time like the time of her [i. e. a Woman] that bringeth forth [or was with Child] & hath brought forth.* But this supply of *like the time* is harsh, and hath no grounds for it; as neither to say, that this denotes a time of sorrow and pangs. Those are yet while she is in travail, and hath not yet passed her labour, and brought forth. When she hath once brought forth, and is delivered of the Child, *her anguish is turned into joy, because <sup>i</sup> a Man is born into the world.* And here is nothing in these words, that signifieth pain or anguish, but it is only said word for word, *untill the time that she that beareth hath brought forth.* Secondly, <sup>\*</sup> another exposition, by some of them given, is, by expounding *He* not of the Lord, but of the ruler promised to come forth out of *Bethleem*, and the word, *shall give them up, by shall permit, or suffer, or leave, or let alone,* (as it is used *Gen. xx. 6. therefore suffered I thee not to touch her,* word for word *gave I thee not, &c.*) Thus the *Messiah* shall suffer them, i. e. shall defer his coming to them [or helping of them] till such a time, as in the former explication. Or, as Thirdly, Others give the meaning, *Till the time that she that beareth hath brought forth, i. e. till the time of birth be come, the time of appearance for him, and them; according to what is said in Isaiah ix. 6. Unto us a Child is born, &c.* or, as he saith, *Isaiah lxxv. 8. Zion travailed, she brought forth her Children.* Or, yet Fourthly something different, as <sup>i</sup> another hath it, *He should give them up, i. e. that they shall continue in captivity, till the time that she that travaileth, &c. i. e. Zion, of which he saith, chap. iv. 10. be in pain and labour to bring forth, O Daughter of Zion, like a Woman in travail, and that, in Isa. lxxvi. which we have seen, without farther explication of the meaning of this bringing forth: and then, that the meaning of the words, and the remnant of his Brethren shall return unto the Children of Israel is, that they all shall be comprehended un-*

<sup>a</sup> Jun. Tremel. Per. à Fig. See Tarnov. <sup>b</sup> Talmud. lib. Yoma. c. p. 1. <sup>c</sup> Yalkute. <sup>d</sup> Kimchi. <sup>e</sup> Abarb. <sup>f</sup> R. Tanch. <sup>g</sup> R. D. Kimchi. Michlal yophi. <sup>h</sup> Abarbinel. <sup>i</sup> Joh. xvi. 21. <sup>k</sup> R. Tanchum. <sup>l</sup> Lipman in Nitzakon.



der [ the name of ] *Israel*, and shall not be any more as two Nations, nor any more divided into two Kingdoms. These expositions have we from the *Jews*, which we have thus more largely related, because it is in a Prophecy concerning the *Messiah*, in which is the great controversy between them and us, least it may be said, that we follow our own opinions without taking notice of what they say.

Now as for Christian expositours there is among them also great difference in giving the meaning of this verse, <sup>m</sup> Some so giving it, as if it should signify, That therefore, because things should be so ordered, as before spoken, by God, he would give up the *Jews* for a while to be grievously afflicted; but their afflictions should have a joyful issue, as the sorrows of a Woman in travail, which when she hath brought forth are turned into joy; and that to such a Woman he compareth the Body of the People of the *Jews*; so that their sufferings under the hand of their Enemies are, <sup>n</sup> according to them, compared to the pangs of a travailing Woman, their deliverance to a happy birth. Or, <sup>2</sup> by that before the coming of the *Messiah* (Christ) the *Jews* should be delivered up for a certain time to suffer great afflictions, and then *Messiah* should stand up, &c. <sup>o</sup> Others, He shall deliver them up unto the time, that the Church shall by a spiritual birth ( <sup>p</sup> the conversion of Gentiles by the Preaching of the Gospel ) bring forth, and the remnant of the *Jews* also with those of the ten Tribes shall turn unto him. <sup>q</sup> Others, far otherwise as to the first words, *Therefore will he permit them*, that is, bear with the *Jews*, and suffer them ( who were afterwards to be destroyed by the *Romans* ) so long to live and remain in their Country being returned from the *Babylonish* captivity, till the Church by the preaching of the Gospel hath brought in many Brethren of the Gentiles, as well as *Israelites*, in the time betwixt the passion of Christ and the destruction of *Jerusalem*; or much to that purpose, as One in few words gives it, <sup>r</sup> Till the Synagogue hath brought forth Christ, or the Church, or till *Gentilism* hitherto barren, hath brought forth Sons to God, Brethren to Christ.

And there is yet another Interpretation brought, in which by these words, *until the time that she that travaileth hath brought forth*, is understood the blessed Virgins bearing, and bringing forth Christ: which though <sup>s</sup> Some look on as forced, yet is by Others preferred before the rest, and will perhaps upon the examination be found the most simple proper and genuine among them. To the farther explanation of it may be premised, that the word rendred *therefore*, may signify also, *but yet*,

*notwithstanding*, or *nevertheless*, agreeable to its signification in the *Arabick* tongue, and as <sup>t</sup> some observe it sometimes to signify in the *Hebrew*; and then the words yield this meaning, Because God hath determined, that that ruler in *Israel*, whose goings forth have been from of old, from everlasting, shall in time come forth out of *Bethleem*, and be there being made Man born of a woman; therefore till that time, till she which is to bring him forth hath there brought forth, will he give them up to be afflicted, and troubled, and not presently show to them his promised Salvation in full manner: but then after that he is come forth and manifested, his Brethren the converted Gentiles by Faith being become Children of *Abraham*, and so Brothers to this ruler, and <sup>u</sup> to the true *Israel*, shall return unto him, and be all together faithful subjects and members of his Kingdom, *and he shall stand, and feed or, rule them all*, &c. Or else, Though God hath certainly decreed and promised to give Salvation unto *Israel*, by him whose goings forth have been from of old, from everlasting; yet he hath determined with all, that he shall come forth unto him out of *Bethleem*: and therefore notwithstanding the certainty of this Salvation by him promised, it shall not presently be manifested to them, but he will defer it, till she that should bring him forth, hath there brought him forth; and then shall it be manifested by his calling into his Kingdom the remnant of his Brethren, the Heathen, that shall be converted to him, who shall together with those of *Israel* turn unto him, *and he shall stand, and feed, or rule among them in the strength of the Lord*, &c. What is there in this explication that is forced either as to the plain and proper signification of the words, by all agreed on, or as to the connexion? And this Prophecy so understood will well agree with that of *Isaiah* VII. 14. where, as a sign of Salvation to them, and to point out the time when it shall be brought to them, it is said, *Behold a Virgin shall conceive, and bear a Son*, which is the same that is here promised, and said to have been made good by the blessed Mother of Christ, her bringing him forth in *Bethleem*, *Mat.* I. 22, 23. These two Prophets *Isaiah* and *Micah* lived at the same time, and in their Prophecies were directed by the Spirit of God to speak sometimes the same things, as appeareth by what we have seen, chap. IV. 1, 2. and so both agree concerning the birth of Christ of a Virgin, or Mother in *Bethleem*, that he might be the Saviour of the *Israel* of God all the World over: for the promise of God was not only to *Israel* according to the flesh, *but to all also that were afar off, even as many as the Lord our God should call*, *Acts* II. 39. and all these are called the remnant of

<sup>m</sup> Calvin. <sup>n</sup> Grotius. <sup>o</sup> Munster. Var. edit. Steph. in fol. <sup>p</sup> See Dutch Notes. <sup>q</sup> Vatabl. Ed. 4<sup>to</sup> & 8<sup>o</sup> Hierom. Lyra. Tarnov. See Casta. <sup>r</sup> See Christoph. à Castro & Pelican. <sup>s</sup> Ribera. <sup>t</sup> Calvin. <sup>u</sup> R. Tanchum on Hof. II. 14. <sup>x</sup> Deodat.

his brethren, even those that were before *aliens from the Common Wealth of Israel, and as far off, are now in Christ made one with them, Eph. II. 12. &c.* all brethren among themselves, and all Brethren to Christ their ruler. Having taken on him their nature in the flesh, he is not ashamed to call them so, as the Apostle speaketh *Heb. II. 11.* confirming it out of *Psal. CXII. 22.* where in the person of Christ he saith, *I will declare thy name unto my Brethren.* And there is no reason to take the name of Brethren here in a narrower sense, then to comprehend all the remnant, whom the Lord shall call, *Joel II. 32.* whether the *Jews or Gentiles*, and to restrain it with some only to the *Jews*, though they were nigher of Kin to him according to the flesh, and were first invited to come in. We are taught of Christ himself to give the word this latitude, when to the *Jews* who appropriated that name to those who were merely related unto him in the flesh, he gives answer, that *whosoever should believe in him, and do the will of God, is his Brother, and Sister, and Mother, Math. XII. 46. &c.* or as *Luk. VII. 22.* *My Brethren are those which hear the word of God and do it.* Now he, that great ruler in *Israel*, whose goings out were from everlasting, being come forth in the time appointed out of *Bethleem*, and being there born of a Woman, and so *y* God manifested in the flesh, and having called those his Brethren unto him, and set up his Spiritual Kingdom among Men, it is added,

4 *And he shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide: for now shall he be great unto the ends of the Earth.*

*And he shall stand and feed, &c.* ] He shall persist, and continue to feed, or let himself to feed, i. e. he shall with all care, and prudence, watchfulness, and diligence, and tenderness, rule, and guide, and conduct, and provide for, and supply with necessities his Subjects, which are his flock, as a good Shepherd (to which good Princes, and rulers are usually likened) doth his Sheep. And this he shall do in the strength of the Lord, not as an ordinary Man, but as one, who hath extraordinary, and plainly divine power conferred on him from the Lord to enable him so to feed and rule, not to be hindred, or overpowered by any that would oppose him, or do wrong, or violence, and prejudice unto his flock under his protection: and in the Majesty of the Name of the Lord his God, so as plainly to evidence, that the *Majestick* Name of the

Lord his God is in him, that God hath glorified him, and is glorified in and by him; and under the protection of his great power and Majesty, they his Subjects shall abide, be in a sure and steadfast condition, secure against all other powers: for now, when he shall enter on his rule, shall he be great unto the ends of the Earth, extending his Name, Glory, and Dominion as wide as the World, and to the utmost parts thereof. These expressions (saith a Learned Jew) evince, that the ruler here spoken of can be no other then the *Messiah*; not *Zorobabel*, who never attained to this height and happiness. So say we; and that our Lord Christ is the here and elsewhere promised *Messiah*, and that all here spoken evidently agrees to him as fulfilled in and by him, who is that ruler in *Israel*, that good and great Shepherd of Gods Flock, which standeth and feedeth them continually, that in safety they go in and out and find pasture, and defendeth them in the strength of the Lord (all power being given to him in Heaven and in Earth, *Matthew XXVIII. 18.*) so that they shall never perish, neither shall any pluck them out of his hand; for no Man is able to pluck them out of his Fathers hand, who is greater then all; and he and his Father are one. *Joh. X. 28, 29, 30.* In his Name doth he keep them, *ib. ver. 11, 12.* and they shall therefore abide, never miscarry under his protection. For he is and will be with them all-way unto the end of the World. *Mat. XXVIII. 20.* and in gathering and guiding his, will shew and extend the greatness of his power and his glory unto the ends of the Earth, among all Nations, as it is this day, and ever shall so be. He shall be great, that is, the name of the *Messiah*, saith *Kimchi*.

But while we apply these words to our Lord Christ, another Jew steps in and endeavours to raise cavils and objections out of them against us. Having said that Christ is not acknowledged as ruler by *Israel*, which hath been already answered; he adds and argues from what is said, in the Majesty of the name of the Lord his God, that therefore he (here spoken of) hath a God, and therefore is not himself God: and if they say this is spoken of him as Man, or in respect of his Manhood, Was Man from of old, from everlasting again; This King hath Brothers; again. Is it not so that at his birth no new thing happened? only they say that at the hour of his Death he reigned. Further, His Dominion is not to the ends of the Earth, &c.

His words are short, but so as his meaning appears; and he thence infers that hence is proved, that the promised *Messiah* is not yet come. But these are sleight cavils, and signify nothing to us, who profess that our Lord Je-

\* See likewise *Mark III. 35.* y *1 Tim. III. 16.* 2 *Exod. XXIII. 21.* 3 *R. Tanchum.* 4 *Joh. X. 14.* 5 *ib. ver. 9.* 6 *Mat. XXVIII. 19. Act. 1. 8. Rom. X. 18.* 7 *R. Lipman in Nitzachon.*

Jesus Christ the Son of God, is God and Man, God of the substance of the Father begotten before the Worlds, and Man of the substance of his Mother born in the Word, perfect God and perfect Man, equal to the Father as touching his Godhead, and inferiour to the Father as touching his Manhood. In these words is nothing that may cross what we hold and believe, but fully confirms it. In that the *Messias* here spoken of had his goings forth from of old from everlasting, it is manifest that he is God, as hath been before shewed: in that he was in time to come forth out of *Bethleem*, and God is called his God, and Men his Brethren, it is manifest that he is also Man, partaker of flesh and blood. But do we therefore say, that Man, or flesh and blood was from everlasting, or eternal? By no means, but that he that was Eternal God before time, was in time made Man, and so though in the first respect one with the Father, coequal to him, God himself, yet in the latter respect, after him and inferiour to him: so that one Christ is both God and Man, yet without confusion of substance and natures. So that if what is affirmed, of him according to one nature should be objected as not agreeing to the other, and so a proof against its being in the same person, will be no more, then if any should object against him that affirms, the reasonable Soul of Man is incorruptible, that therefore he affirms the body, which together with that Soul makes one Man, to be also incorruptible. As he is one God with the Father, so is he the Lord and God of Men, (as *Thomas* acknowledged him, *Joh. xx. 28.*) as he is Man inferiour to the Father, so he calleth Men his Brethren, and their God his God. *Joh. xx. 17.*

Why he should here take occasion of objecting, that no new thing happened at his birth, I know not. Had there not, it might be an answer to him, that of his own greatest Doctors tell him, that no new alteration in the World ought to be expected at the coming of the *Messiah*. But we know there did happen such strange things as never did at the birth of any other, as (not to mention that he was born of a Virgin without Father on Earth, as never any other was) that strange star, the appearance of which made those wise Men from the East coming to *Jerusalem* to ask without doubt or more ado, *Where is he that is born King of the Jews?* *Mat. II. 1, 2.* and that glorious apparition of the Angel, *Luk. II. 10.* proclaiming to the Shepherds, *I bring you tidings of great joy, which shall be to all People, for unto you is born this Day in the City of David (which is Bethleem here spoken of, and the thing here spoken of it) a Saviour, which is Christ the Lord.* What he adds, *only at the hour of his Death* (or concerning the hour of his Death, for his words

are obscure) *they say that he reigned*, seems to intimate, as if he fancied that Christians, because they could not avoid that objection, That no strange thing happened at his birth, did therefore date his Kingdom from his death; or else that he upbraids us, that we say, that he that was overcome by Death reigneth. Behis meaning what it will, his objection is of no force against us, who profess that Christ was both born King, and all the time of his living on Earth evidently shewed himself so, by such means, as we have formerly seen; inasmuch that *Nathaniel* convinced by what he saw, plainly confesseth him so, *Rabbi thou art the Son of God, thou art the King of Israel, Joh. I. 49.* and the People not doubting of it, would needs have taken him by force to make him a temporal King as he shewed himself a spiritual one, *Joh. vi. 15.* besides their openly proclaiming him so, *Marc. xi. 10, Luk. xix. 38.* and that his Death whereto he humbled himself, did not (notwithstanding the blasphemous scoffes of the chief among the *Jews*, *Mat. xxvii. 42. Marc. xv. 32.*) evidence that he was not a true King or put an end to his Kingdom, but more advanced it, and did but serve to draw his Subjects (even a great part of the World) all Men unto him, *Joh. xii. 32.* And at that too, as ignominious as they sought to make it, happened such strange and unusual things, as made the centurion, and those that were with him watching Jesus, to confess him not an ordinary King, but to say, *Truly this was the Son of God, Mat. xxvii. 54. Marc. xv. 36.* So far was he from having his power lessened by his Death, that by it he overcame Death itself, and destroyed him, *that had the power of it, that is the Devil, Heb. II. 14.* and in his Cross triumphed over them, and all infernal powers, openly and discernably to all that would not shut their eyes, *Coll. II. 15.* Then his resurrection after his Death (*that not being able to hold him, Act. II. 24.*) which he made evident by so many waies, as we find in the Gospels, and by appearing so many times, and to so many witnesses, (as is recorded, *I Cor. xv. 4, 5. &c.*) and then his ascending visibly into Heaven in the sight of his Apostles, *Act. I. 9. Marc. xvi. 19.* make it most evident, *that the same Jesus, whom they crucified, God made both Lord and Christ, Act. xxi. 36.* and that he is the *Messiah*, the ruler in *Israel* here prophesied of, and that we are to look for no other. But saith he, *his dominion is not unto the ends of the Earth.* Here call we in the whole World to witness against him. He living in *Germany* (far enough from the land of *Israel*) could not but know how far and wide over the face of the Earth the Dominion of Christ hath spread it self, and in how many Nations he is acknowledged as Lord,

† Maimonides Yad. Traß. Melichim. cap. ult.



and King, and his name adored, and magnified: so that he would not have made this cavil, except he had willingly stopt his ears, and shut his eyes, or would not understand what he heard, or perceive what he saw; such obstinateness doth his way of arguing discover. There is nothing therefore in what he hath said, that may take us off from applying these words of the Prophecy hitherto to our Lord Christ, and affirming them to be all in him fulfilled in their true and utmost meaning. His cavils out of the following words are of like nature, as in due place will appear.

But before we pass from these words one thing more may be observed, viz. that the word *ישבו* *Vejashabu*, by Ours rendered, and they shall abide, is <sup>a</sup> by some Others rendered shall return, or, shall be converted: into the reason of which it will not be needful nicely to inquire, whether it were because instead of what is now read *ישבו* *Vejashabu*, which signifies and shall abide, they did read *ישבו* *Vejashabu*, which signifies they shall return; or whether reading it, as it is now read, they thought it to signify the same that *ישבו* *Yashbu*, taking the words *שוב* *Shub*, and *ישב* *Yashab*, to agree in the signification of turning also, as they sometimes do in the other of abiding, as appears by what we read, *Pf. xxiii. 6.* where *ושבתי* *Veshabti*, by consent of all, is rendered abide, or, dwell, though the theme *שוב* *Shub*, most usually denotes to return. They that follow this interpretation make the meaning to be, That many shall be turned and flock in to Christ, because now he shall be great, or that now he may be great, unto the ends of the Earth. But there is no reason to forsake our Translation, and the exposition before given.

5 And this Man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal Men.

6 And they shall waste the Land of Assyria with the Sword, and the Land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian when he cometh into our Land, &c.

And this Man shall be, &c.] A learned Jew's faith of these words, that though the signification of the words be plain, yet the meaning and sense of the whole is very abstruse. In this they and Christians agree, that what is spoken in them agrees to the *Messiah* and his times or Kingdom. But in the application thereof must needs be a vast difference, they saying that the promised *Messiah* is not yet come, and so (the most of them) that the things here spoken of are not yet fulfilled, but

are to be accomplished, when the *Messiah* shall come: we, that the *Messiah*, who is our Lord Christ, is already come, and so the things by him and under him fulfilled, and in fulfilling, as they ought to be understood, and that no other *Messiah* is to be expected, nor other accomplishing of these Prophecies. The truth will appear by going over the words in order.

*This Man shall be the peace.* There is nothing in the Original Text expressed that signifieth *Man*; but the words barely sound, *This shall be peace*, without mention of person or thing, which hath caused difference among expositors according to their different understanding of what is to be supplied, as pointed to by the participle *this*. Some understand it of the person before spoken of, as our Translatours, who therefore add *Man*, *This Man shall be peace*. The same do many other expositors understand both Christians and Jews also. So one of them, It is to be understood of the *Messiah*, because he shall be the cause of peace, as it is said, and he shall speak peace to the Nations, *Zech. ix. 10.* that great blessing was he to be the Author of to his: and therefore our Lord Christ being the only true *Messiah*, of him is agreeably to the words, here said, *He is our peace. Eph. ii. 14.* At his birth, was by the Heavenly Host proclaimed peace on Earth, *Luk. ii. 14.* & he entering on his ministry, while he was on Earth, came and preached peace to them which were afar off, and to them that were nigh, *Eph. ii. 17.* and when he was again to leave the World, he bequeathed peace to his, gave it to them, and left it with them, *Joh. xiv. 27.* So that well might it be said of him by way of Prophecy, *This Man shall be peace, or, the peace.*

And this supply of the person may seem as agreeable to the meaning of the words as any.

But then of us, i. e. of Christians, who thus understand the words as affirming that our Lord Jesus Christ shall be peace, or, the peace, may be demanded by the Jews or others, what peace we mean; or, how that peace, which we say he is the Author and establisher of, may agree with that description, which is given of it in this and the following verse, to wit, such as should be made good by repelling the *Assyrian*, by raising against him seven Shepherds, and eight principal Men, by wasting the land of *Assyria* with the Sword, and the land of *Nimrod*, &c. and by delivering from the *Assyrian*, &c. To which we have to answer, that these expressions are figurative, and so the literal signification of every word is not nicely to be insisted on, so we may but have the whole meaning appositly given.

That diverse expressions of such benefits as were promised to be made good under the *Messiah* are figuratively to be taken, is that which cannot be denied, and by the learnedst of the Jews themselves confessed: as for in-

<sup>a</sup> Chaldee Paraphrase Vulg. Latin. <sup>b</sup> R. Tanchum. <sup>c</sup> R. D. Kimchi. <sup>d</sup> Maim. in *Mefac. cap. ult.* & in his Epistle of the Resurrection.

stance, that which is likewise a description of the peace by him to be effected, *that the Wolfe shall dwell with the Lamb, and the Leopard lie down with the Kid, the Calf with the young Lion, and a little Child should lead them, &c. and the Lion should eat straw with the Oxe, &c.* and all this should be because *the Earth should be full of the knowledge of the Lord*, which none will say those beasts are capable of, or expect there should be such a strange change in their nature. And it must therefore be confessed, that the expressions are figurative, and denote only that great change in the natures and dispositions of Men which shall be wrought by the Doctrine of Christ, and that mutual accord in love and meekness which thereby they shall be disposed to. And why may not these words be understood so too, i. e. figuratively? They must needs so be, if we read, *This Man shall be peace*, that is, the peace here described shall be wrought by the *Messiah* (for reasons which will by and by appear.) And so figuratively taken, what do they but, under the type of a compleat temporal peace to the *Jews*, represent to us that more excellent spiritual peace, that comprehensive blessing of peace with God, peace among themselves (and as far as in them lies, peace with all Men) and peace within themselves, not to be disturbed by the assaults of any enemies thereof, which is by Christ given to his Church and the members thereof, the Subjects of his Kingdom, and wrought by the preaching of the Gospel, maugre all that shall oppose it?

The *Assyrians* and *Chaldeans* were then the known Enemies of the *Jews*, such as invaded their land, and trod in, or entred into their palaces, and wasted all things; if now God should raise unto them any, under whose conduct they should not only repel those Enemies, but pursue them, and waste their land, and wholly subject them so as that they should no more have cause to fear them, would not this be a very great blessing, a bringing in and establishment of a most desirable peace, and a thing marvellous in their eyes, the greatest they could then wish for? By representing this therefore to them to be done, he figures out that greater blessing, that desirable peace, which that *Messiah*, whom in the foregoing words he had promised, and described, should be the author of, & make good by conquest of more malicious and potent Enemies than the *Assyrian* or *Chaldean*, even Satan himself with all his infernal host (whom with his own weapons and in his own territories he hath vanquished, *through Death* <sup>1</sup> *having destroyed him that had the power of death*, and given to his the victory over Death, and the sting of it, sin) and the *principalities and powers and rulers of the darkness* of

this world and spiritual wickedness in high places, Eph. vi. 12. and all the World that lies in wickedness, and the Enemies of the truth which with unappeasable malice constantly seek to invade the Church and infest the members thereof, and to disturb their peace. Against all these, and all that can be named, will he secure it to them, and continually raise up such a sufficient number of such as shall maintain his truth and beat down whatsoever shall oppose it, and furnish them with the irresistible power of his Spirit for that end, so that none shall be able to take from his that true peace which he giveth. With him is power also to secure to his an outward peace, and to raise up such as shall bring under all that shall infest that also.

And this also he often doth by wonderful means, as he seeth most for his glory and the good of his Church. But that we do not look on as the thing here principally meant or promised, but that spiritual peace of a more divine nature, which we have spoken of, according to what he promiseth, *Joh. xvi. 33. that in him they should have peace, though in the world they should have tribulation*, bidding them therefore to be of good cheer, because he hath overcome the world; which words of his seem a summary of what is here spoken and prophesied of.

If any of such who so read the words, *This Man shall be peace*, that is, the *Messiah*, like not of this way of expounding them, but say, whether *Jews* or others, that under the *Messiah*, they ought according to the proper sound of the letter to be fulfilled, <sup>2</sup> *St. Hierom* teacheth us thus to argue with them, These things spoken here as to be effected by *Messiah* are either fulfilled, or yet to be expected and not fulfilled. If they say they be fulfilled, let them give us the History thereof by authority of ancient Books confirmed, and tell us when the *Assyrians* and *Chaldeans* were ever subjected to the *Jews*, conquered and governed by them; (we may add, if they say they are, let them then confess that the *Messiah*, who they confess was to be the author of that peace, by the conquest of those Enemies, and delivering them from them, is already come.) But 'tis not likely, that they will say this. If then they say that they are not yet fulfilled, nor *Messiah* yet come, as they do, <sup>3</sup> but that they expect that they shall be, according to the sound of the letter, fulfilled when he shall come, and that if the *Assyrian* shall offer to invade them, (as in the Prophets time he did) the *Messiah* with his Princes and chieftains, denoted here by seven Shepherds, and eight principal Men, shall so subdue them, as to deliver them from all further fear of annoyance from

<sup>1</sup> *Esai. xi. 6. &c. Heb. II. 14. 1 Cor. xv. 57.* <sup>2</sup> *On Micah v. ° Judai in adventu Christi quem sibi simulant hæc omnia juxta literam futura esse contendunt, Hieronymus. & see R. Sol. Jarchi, & R. D. Kimchi & Abarbinel.*

them, we then demand, Where are their palaces in any land, that they may call their own, for the *Assyrian* to enter into and tread in? Where (if they had such) any *Assyrians* (they being so long since cut off from being a Nation) to tread in them? Shall the *Messiah*, that he may fulfill these things according to the letter, build up for them palaces, which may be troden in, and raise *Assyrians* out of the dust, who have so long ceased to be a known Nation, to come and tread in them, that so he may drive them out of *Israel's* land, and waste theirs with the Sword? This would be such a strange miraculous change in the course of the World, as the greatest of their Doctors (as we have said) will not admit them to expect at the coming of the *Messiah*: and for this reason is it that, as above we intimated, these words must necessarily be understood figuratively, if understood as to be effected by Christ, because that before his coming these Nations, viz. *Assyrians* and *Chaldeans*, had been so utterly destroyed, as not to be reckoned among Nations, much less to be in any such power as to invade the land of *Israel*, and annoy them in hostile manner: and much more now stands the case so.

This objection seems to one among the *Jews* (no less learned nor observant of his own advantages than others) so evidently pressing and so unanswerable, that he plainly professeth, that what is here spoken cannot be looked on as a promise of things yet to come, and to be expected: There is, saith he, no signification (or place) for a promise that *Assur* (or the *Assyrians*) shall in time to come be cut off or destroyed by the Sword, seeing they are perished and cut off already, so that there is now no remainder of them, by which they are known to be: and this makes him look after other waies, by which the words may be expounded, so as not to suspend their fulfilling on the coming of the *Messiah*; as first, not referring the word *this* to the person before spoken of, or what is before said of him, but to what is after in the following words described, and so supplying *thing*, or *time*, viz. *this thing shall be our peace*, or *the condition of our peace*, at that time by this shall our peace be procured, or established, viz. that when the *Assyrian* shall come, &c. then we shall raise, &c. So making it a consolation to *Israel* in those daies, who stood in fear of the Kings of *Assyria*, and were threatened that they should be led into captivity by them, but are here promised (to fortifie them against that fear and put an end to it) that after that another Nation should rise up against them (that is, against the *Assyrians*) with many Princes and commanders, who should revenge their quarrel on them, intimating, that the King of the *Chaldeans* should prevail over them and destroy them; as, saith he, it is expressly foretold in the

Prophecies of the Prophets in many places, and as it was actually brought to pass: (for otherwise this promise can signify nothing, if it be interpreted of the many commanders and Captains of the forementioned ruler, as if they should with their Sword destroy those, who were already destroyed, long before that ruler was born.) Or else he saith, there may be another exposition given, by reading the word, *שָׁלוֹם* *Shalom*, which is rendred *peace*, in the signification of *recompence*, or *reward*, as *שִׁלְמָם* *Shillam*, *שִׁלְמוֹן* *Shalmon*, other forms from the same root do signify, that so the words may sound, and this shall be the recompence of *Assur*, who, or because he, (taking *כִּי* *when* to denote here as much as *After*, who or because he) shall come into our Land, viz. that there shall rise up against him such as shall bring him to ruine as before: and this exposition he likes of, and thinks that no objection ought to be made against it from Grammar rules concerning change of Vowels in construction, and distinction of accents, seeing they are rules that do not alwaies unalterably hold.

This *Rabbin* plainly denies and takes away from those of his own Nation and sect all ground of any argument from these words, whereby they would prove against Christians, that the *Messiah* is not yet come, because that is not done by our Lord Christ, which they expect should be done by the *Messiah*; but doth not in his expositions say any thing which may contradict what we believe, that our Lord is the *Messiah* spoken of in the foregoing verses, and that all that by vertue of this prophecy was to be expected from the *Messiah* hath had it's due accomplishment, though he do not look on these present words as spoken of his person; in which some among Christians agree with him also, and do not understand by *this*, this Man, or person, but *Some* taking it for a note of time, *This time shall be a time of peace*, or, *then shall be peace and prosperity*, when, i. e. after, the *Assyrian* and *Chaldean* shall have invaded our Land, &c. for then we shall raise, (to wit by our prayers to God) against him seven Shepherds, viz. *Cyrus* with other Kings, and eight principal Men, viz. great Peers or Captains and rulers, *Jeremiah* LI. 28. and they shall subdue with their weapons the Land of *Assyria*, and *Babylon*, and free us, so that we shall not any more fear their coming into our Land, and treading in our borders, as we did before. Others not much from the same purpose, so joining that particle with *peace*, as to denote the condition of it, as after described, viz. *This shall be our peace*, or *thus the condition of it*, and it thus acquired, viz. by the destruction of the *Assyrian* Army, which invaded *Israel*, by the Angel of the Lord (they might add, and of his Kingdom by the *Chaldeans*) and of the *Chaldeans* who sacked *Jerusalem*, and led

<sup>a</sup> R. Tanch. <sup>a</sup> Drausius, Grotius. <sup>b</sup> See LXX. and see Christ. <sup>a</sup> Castro.



them captives, by *Cyrus* and *Darius*, and those many Princes with them (whom by their Praiers to God they raised up, that they might perform this work) who subdued and destroyed both *Assyria* and *Chaldea*. And then some take it as to the connexion to depend on what went before, viz. *For now shall he be great unto the ends of the Earth*, as if this here were promised before hand to come to pass & as a pledge of that promise of Christ and his greatness, that seeing this come to pass, they might not doubt of that.

But if this exposition be followed, the words should seem rather to have respect to what is before promised, chap. iv. 10. &c.

Among all these expositions, that of the Christians first of all mentioned is most followed, and (as we have shewed) hath nothing in it why it should be excepted against; but withal there is no danger in following any of the rest, except that only of such of the *Jews*, who expect yet a literal fulfilling of these things by the *Messiah*, and would therefore prove him not to be yet come, because they are not yet so fulfilled. The vanity and absurdity of which opinion hath been sufficiently shewed, and is evident.

Having thus at large spoken of different opinions concerning the meaning of these two verses in general, occasioned chiefly by their different applying of the first word *This*, it will be convenient to look more particularly into the import of some other of the words in them, to see how they are, or may be accommodated to those different meanings, that we may accordingly judge thereof.

And first concerning *Assur*, (or the *Assyrian*) and the Land of the *Assyrian*, and the Land of *Nimrod*, some take these to be both as one, and that by the Land of *Nimrod*, is meant no other <sup>d</sup> then *Assyria*, viz. *Nineveh* and its territories or provinces. Others distinguish them so as by the Land of *Assyria*, to understand that distinctly, which was usually focalled, under the Dominion of *Nineveh* and the Kings thereof; and by the Land of *Nimrod*, <sup>e</sup> that of the *Chaldeans* in the Land of *Shinar* under the Kings of *Babel*, in which *Nimrod* began first to reign *Gen. x. 10.* and out of that Land went into *Assyria*, and built *Nineveh* (according to the Margin in our Bibles, which translation a very Learned Man <sup>f</sup> prefers, and is of the first opinion.)

As the name of *Assyria* is sometime so used as to comprehend <sup>g</sup> both these, so it is manifest that at other times they are taken as distinct Kingdoms, and came severally to invade the *Jews*; first the *Assyrians*, who took *Samaria* and destroyed the Kingdom of the ten Tribes, and then the *Babylonians* or *Chaldeans*, who

took *Jerusalem* and captivated the *Jews*; and they themselves were severally destroyed, but both many years before Christ being born at *Bethleem*; and therefore these Names (as we have seen) by those who understand the words here spoken as a description of things to be done by Christ after his coming in the flesh, are not properly understood according to the letter, but so as to denote any Enemies, especially Spiritual, representing them as terrible, fierce and malicious, as the *Assyrians* were then to the *Jews*; <sup>h</sup> nothing could then express a greater Enemy or in higher terms then the Name of *Assyrian*, a name most formidable to them.

A *Jew* of great note, <sup>i</sup> who properly understands these words, and expects the Prophecy yet literally to be performed by his *Messiah*, and so interprets them, as to denote that in the latter daies the *Assyrians* and *Babylonians* shall be at peace with *Israel*, and come no otherwise then peaceably into their Land, & shall be obedient to their King, having *Jerusalem* for his Metropolis, and ruling over the whole World, starts occasionally a question, Why those Nations are here named, and not *Edom* (which in his language are the *Romans*, or generally Christians?) and makes his answer to this purpose, Because *Edom*, or the *Edomites*, are the chief of their Enemies, and therefore they shall have no mercy, but be utterly cut off, whereas the others on their subjecting themselves shall be received to terms of peace. So he shews his good will and desires, but confers nothing to the true meaning of the words.

Such <sup>k</sup> as by *Assyrians* and *Babylonians* take here to be meant *Gog* and *Magog*, seem to have no good ground for their opinion from the words, nor will it be easily made appear that they are here meant.

*When Ashur shall come.* The particle *וְ* *Ci*, rendred *when*, and so properly signifying, yet having other uses, is by <sup>l</sup> Expositours differently taken, by some for *when*, by others for *if*, by others, *after that*, by others, *because*, or *for that*, as they can best suit it to their several expositions, and in the sixth ver. by some <sup>m</sup> *least that*, and so in this also by a *Jewish Arabick* Translatour.

*Seven Shepherds and eight principal Men.* That is, <sup>n</sup> many, say Interpreters; seven it self being sometimes put for an indefinite number denoting many, and much more eight being added to it, as in like manner the same expression is used, *Ecc. 11. 2. Give a portion to seven, and also to eight*, & others not unlike elsewhere of the number of seven and seventy; for to take these precisely to signify the number expressed, is that which Interpreters agree to be no way necessary or agreeing to the scope of the words.

<sup>c</sup> Idem ex Theo. <sup>d</sup> R. Tanchum Bochart. Peleg. p. 260. <sup>e</sup> R. D. Kimchi; Aben Ezra, R. Sol. &c. <sup>f</sup> Bochartus <sup>g</sup> Grotius. <sup>h</sup> See Castalio. <sup>i</sup> Abar. inel. <sup>k</sup> Mead. <sup>l</sup> Solomon, R. D. Kimchi. <sup>m</sup> Grot. & see R. Kimchi. <sup>n</sup> See Aben Ezra. D. Kimchi, Tanchum, Abarbanel, and see Ribera.

Some ancient *Jews* indeed seem so to take them, and reckon them up by name, viz. the seven Shepherds to be, *David* in the midst, <sup>o</sup> *Adam*, *Seth*, and *Methusalem*, on his right hand, *Abraham*, *Jacob*, and *Moses*, on his left; then the eight principal Men, *Jesse*, *Saul*, *Samuel*, *Amos*, *Zephaniah*, <sup>p</sup> *Zedechiah*, *Elias*, and *Messiah*; but the latter *Jews* wonder on what ground or tradition they did this; and what ever it were, <sup>q</sup> one of them plainly saith that it makes nothing to the exposition of the present words (and therefore though in several Books and Copies there be some difference in reckoning up those names, it is not material, one name may serve as well as another, none of them serving to the purpose.)

<sup>r</sup> What some also think, that in the naming of seven Shepherds or rulers, there is an allusion to the number of seven Princes and Counsellours of the *Persians*, mentioned *Ester* 1. 14. and *Ezra* vii. 14. may seem also an observation of more nicety than much to be insisted on.

That which on all hands both by *Jewish* and Christian expositors will be agreed on, is, that the import of the expression in this place is, that God so ordering it there shall not want many, and those sufficiently qualified with such endowments and power as is requisite, to maintain and make good against all opposers and Enemies thereof, that peace which is here promised, to those to whom it is promised; and those so qualified are here called Shepherds, and Principal Men, or Princes of Men.

Both these titles <sup>s</sup> Some take to signify the same thing, viz. Rulers, Governours, Commanders, Chieftains, chief Men: which they that more literally expound the words, understand of military Men, or Warlike commanders; <sup>t</sup> they that expound them figuratively, of Governours and Pastors of the Church of God, and Ministers of the good thereof, and propagators and defenders of the truth, endowed with the Spirit of God, and thereby enabled for performance of that office. That difference which <sup>u</sup> some make, as if the latter (viz. נְסִיכֵי אָדָם *Nesiche Adam*, Princes of Men) did denote such as were taken out of the common sort of Men, because *Adam* the common name of Man, is often taken for an ordinary Man, in distinction from אִישׁ *Ish*, a Man of greater quality, and so did import, that by God should the meanest of the People raise up many, who should be so qualified and enabled, as that they should be able to perform that which is here said they should maugre all the opposition of most potent Enemies, however true it is in it self, yet may perhaps to some not seem to be of that weight, as that it may be much pressed

or insisted on as a necessary meaning of the words undeniably concluded from them.

These, who ever they be, it is said shall be raised against him, i. e. against the Enemy, denoted by the name of *Assur* or the *Assyrian*. Or, saith a learned *Jew*, it may be rendred with him, that is with the *Messiah* before spoken of, as to denote, that they should by him be set on work, and be employed under or with him in that work which he hath to do.

But this interpretation is neither by himself preferred, nor by others followed; however it would alter nothing in the scope and meaning of the words: as neither will that much which is by <sup>v</sup> Some said, That by the naming this number Shepherds and Princes, is signified, that this promised *Messiah* should be a greater defence to them, then the help and force of seven Shepherds or Princes, which were Men, could be; so that it shall be abundantly sufficient that they have him to oppose against all Enemies, and in confidence of that they are introduced as supposing themselves to have such forces.

These also, who ever be understood by them, it is said that they shall waste the Land of *Assyria* with the sword, &c.

*They shall waste*, In the Margin of our *English Bibles*, is put, *Heb. Eat up*. The word רָעָה *Ra-an*, in the *Hebrew* is such as may indifferently be deduced either from the word רָעָה *Raah*, to feed, feed on, or, eat up, or from רָעָה *Raa* to break, and accordingly by some is taken in the one, by some in the other of these notions. <sup>z</sup> Some therefore would have it rendred shall break (i. e. destroy or rule over with Tyranny,) Others shall feed, i. e. feed on, or Eat up, i. e. likewise destroy; for <sup>a</sup> that feeding, which is for the good of the Cattel that feed, is the destruction and consuming of that which they feed on, or eat up.

So that the meaning here of the word as taken from either of those roots, will be the same in effect, still destruction, and is well expressed by our Translatours by the word *waste*.

And the Land of *Nimrod* in the entrances thereof. In the Margin our Translatours read, or with their own naked Swords. The word in the Original, פֶּתָחִיהָ *Petacheah*, being from the same root with פֶּתָחוֹת *Petechoth*, *Isal.* lv. 21. rendred drawn Swords, and with פֶּתָחִים *Petachim*, which signifies, Doors, Gates, or, Entrances, makes Interpreters doubt which to take. Our Translatours, as loath to determine, put one in the Text, the other in the Margin.

If it be rendred *Swords*, then to say with their own *Swords*, will be as much as to say, they shall turn their own Swords upon them, or conquer them with their own weapons, such

<sup>o</sup> In *Kimchi*, *Seth* *Enoch* and *Methusalah*; but in a manuscript as we have put it. This is laid out of the *Talmud*, *Succah*. cap. v. fol. 92. <sup>p</sup> In *Kimchi* and *Lipman Ezekiah*; so that the Books and Copies differ: and *Yalkut* for *Amos* hath *Amram*. <sup>q</sup> R. *Tanchum*. <sup>r</sup> *Tarnovius*. <sup>s</sup> R. D. *Kimchi*. R. *Tanchum*. <sup>t</sup> See Dutch notes and others. <sup>u</sup> *Jun. Tremel.* *Tarnov.* *De Dieu*. <sup>v</sup> *Kimchi*. <sup>w</sup> *Paræus*, and see *Deodati*. <sup>x</sup> R. *Solomon* R. D. *Kimchi*. <sup>y</sup> R. *Tanchum*.

as they find in their own Land, for the word with that affixe which it hath put to it, will literally sound, *with the Swords of it*, that is, of their own Land, and not *with their swords*, i. e. the Swords of the Conquerours; or else (as one <sup>b</sup> notes in a little different signification of the word, which he supposeth it to have) *with the edges of that Sword mentioned*, for so he thinks the word also to signifie *the mouth*, or *edges of the Sword*. So as that the meaning may be, They shall deal with their land or with them according to their own dealings, so make use of the Sword toward them, as they have used it towards others. If it be rendred *entrances*, <sup>c</sup> then will the meaning be, that they shall conquer their Land, and slay them in their own gates, and entrances of their own Country.

Yet some of the *Jews*, who are for a literal interpretation of the words, and a fulfilling them accordingly, will not have it so far literally understood, as that they should by virtue of what is said, destroy and cut them off with the Sword; for, saith <sup>d</sup> one of them, the Prophet here promiseth peace and not war, and therefore the meaning only is, that they shall openly and manifestly every where rule over them in their Land and Cities.

<sup>e</sup> Another of them saith, that by Swords here spoken of are to be understood those punishments that should come on them, viz. the *Assyrians*, from Heaven by virtue of the prayers of *Israel*, according to what is said, *Isa. xxxi. then shall the Assyrian fall with the Sword, not of a mighty Man, and the Sword not of a mean Man shall devour him, &c.* viz. because he was destroyed by an Angel. So that though hence may seem to be concluded, that even after the coming of the *Messiah* there shall be Wars, yet it is probable, that these seven Shepherds and eight Princes of Men, shall have no need of using the Sword against *Assur*; so that they themselves here do not think that the literal signification of every word ought strictly to be insisted on.

But according to that figurative acception of the words imbraced by most Christians, which we in the first place mentioned, the meaning will be evident, That by the might and power of Christ, and such as shall be by him qualified and commissioned for the spreading and maintaing of his truth, all that oppose it shall be brought under and made to yield as evidently, as when an Enemy (such as the *Assyrian* then was to *Israel*) is by many commanders and their forces beaten in his own Country, and with his own Weapons, forced from him and turned back upon himself, so that he shall not be able to create farther disturbances.

*And he shall deliver*, i. e. the *Messiah* or ru-

ler in *Israel*, Christ; by his own power, the Ministry of those whom he shall qualify and employ for maintaining his truth and his peace, shall deliver us from the hands of such Enemies as shall assault us, that we shall not have need to fear them. They (saith he that rendreth it *recompence* instead of *peace*, as we have seen) i. e. those denoted by the seven Shepherds and eight principal Men, (so taking the Verb here put in the singular number to stand for the plural *הציל* *Hicil*, for *הצילו* *Hicilu*.) shall deliver us from the *Assyrian* that invadeth us and maketh incursions on us; Or, that he may no more come, &c. <sup>h</sup> as some. Thus may it seem convenient to take notice of the signification of some of the words, that so they may be adjusted and accommodated to that exposition which shall be embraced as the scope shall direct and require. Our Translation renders, *thus shall he deliver us*, i. e. by these means: but that which they render *Thus*, properly signifieth, *And*, and is so by most rendred, though the meaning will be one.

7 *And the remnant of Jacob shall be in the midst of many People, as a dew from the Lord, as the showers upon the grasse, that tarrieth not for man, nor waiteth for the sons of men.*

8 *I And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion amongst the beasts of the forrest, as a young lion among the flocks of sheep, who if he go thorow, both treadeth down, and teareth in pieces, and none can deliver.*

*And the remnant of Jacob shall be, &c.*] A learned *Jew* maketh here a question, whether these words are by reason of the Note of connexion *and*, to be joined with the words immediately preceeding, viz. (as he would have it rendred) *and this shall be our peace*, or, (as he rather thinks it should be understood) *and this shall be the reward of Assur, &c.* and so to be understood of the happy condition, which they enjoyed after their return from their *Babylonish* captivity under the second Temple, or to be refer'd & bear respect to the other words that went before, viz. the sixth verse, *and he shall stand and feed, &c.* and so to be looked on as a promise, the fulfilling of which is yet to be expected, when their yet expected *Messiah*, shall be come: no inconvenience or absurdity he thinks will be, to which soever it be applied.

This observation of his concerning the connexion of the words, it will not be amiss to

<sup>b</sup> R. Tanchum. <sup>c</sup> Idem. <sup>d</sup> Abarbinel. <sup>e</sup> R. Lipman. <sup>f</sup> R. D. Kimchi, Abarbinel, and Christian Interpreters. <sup>g</sup> R. Tanchum. <sup>h</sup> David Kimchi, Chaldee & Syriack. <sup>i</sup> R. Tanchum.



observe, because among Christian expositours there are Some, who interpret what is here said, as to refer it to the Jews that returned from the Babylonish captivity, and their condition before Christs coming: and if their opinion be followed, then perhaps will the connexion be more proper with the words immediately foregoing. Others, to the times of Christ after his coming in the flesh: and then may they be referred to all, not from the fourth verse only, but from the second also in a continued series, but with difference from what that Jew would have it, not as a promise which is not yet fulfilled, but which hath been already made good, and is still in making good, and shall be so till Christs coming again at the end of the World.

*The remnant of Jacob, &c.*] In chapter iv. 7. he promiseth, that the that halteth, or was afflicted, should be made a remnant. *By the remnant of Jacob* here <sup>1</sup> Some understand those that should of them return from Babylon; <sup>2</sup> Others those of them, that should any where be left of them among the Nations, and could not return home; <sup>3</sup> Others, those of them that should remain with God after they were tried or refined in the furnace of affliction, according to what he saith, *Zech. xlii. 19. And I will refine them as Silver is refined.* • Diverse of Christian Interpreters expound it of the Apostles, and Apostolick Men, and such as should succeed them in the Church for propagating the knowledge of Christ and his Gospel. But probably this title may be extended to as many as the Lord should call, to all to whom the Apostle saith the promise was, *Acts II. 39. That remnant which should be saved, Rom. ix. 27. the Remnant according to the election of grace, Rom. xi. 5.* those whom our Saviour calls *his little Flock, Luk. xli. 32.* by a title well answerable to this of remnant of Jacob, or in a word to the whole Church and true members thereof, which in respect to the many, that are out of it, are but a remnant, and that remnant a remnant of Jacob, though not all according to the flesh sprung from him (as the first of them who were called were) yet all by faith the Israel of God.

To this remnant (how ever taken) are here great promises made, and peculiar privileges attributed, and those set forth under two similitudes of differing nature in different respects, in one they being compared to Dew, in the other to a Lion. *1. They shall be in the midst of many People, as the dew from the Lord, as the showers upon the Grass, &c.* Of these words are two somewhat different expositions given, the one of which maketh them a description of the condition of that remnant of Jacob in respect to themselves, how it shall be with them by the

blessing of God; the other in respect to others; or how they shall be to others among whom they are; the first <sup>1</sup> attributing those latter words, *that carrieth not for Man, &c.* as an Epithet not to *grasse*, but to *Dew from the Lord and showers upon the grass*, and maketh out the meaning to this purpose; That as the dew and bigger rain, which falleth on the grass, is only from God, and <sup>2</sup> so disposed of as he will, without Mans help or disposal, so the remnant of Jacob shall depend only on God, and his goodness, not on Mans help, or contrivance, or assistance, and by his help and blessing shall in the midst of many People, many Enemies encompassing and exposing them, be yet preserved and maintained, so as still to subsist and wonderfully to encrease to the admiration of those many that shall behold them. According to this exposition it will not perhaps be amiss (as a Divine of great note observeth) by *dew, or rain on grass*, to understand *grasses*, or fields of *grasses*, nourished, or refreshed by *dew and rain*, without the help and cultivations of Men, by the sole hand and blessing of God.

The second way of exposition is, by referring those words *that carrieth not for Man*, to the grass, by Gods watering it with dew and rain from Heaven, cherished and caused to grow and flourish; and so the meaning will be, <sup>1</sup> that that blessed remnant shall be in the midst of those many People, among whom they are dispersed, by whom they are entertained, and received, and hearkned to, as beneficial to them, as dew from the Lord, as showers on the grass, which cause them to grow, and flourish without the help of Man; their Doctrine shall drop on them as rain, their speech distill as the dew, as the small rain on the tender herbs, as the showers on the grass. *Deut. xxxii. 2.* so they by their Heavenly Doctrine and good example and communicating of Spiritual blessings, shall cause them, who are otherwise as uncultivated herbs and plants, to grow in grace and flourish in the house of God, and bring forth fruit unto him only by his blessing, and not by any art of Man; Or, (as a learned Jew thinks the words may be expounded) without expecting reward from Men. To which may be added perhaps not unfitly, that they shall be thus beneficial to all among whom they live, by drawing down Gods blessings on them for their sakes, as *Laban* confessed, that God blessed him for *Jacobs* sake, *Gen. xxx. 27.* and by cooling and mitigating Gods wrath, which otherwise would speedily burn them up, if these were away, as the moistning dew and showers preserve the grass and herbs from the scorching of the Sun (see *Gen. xviii. 26, &c.* and *xix. 22.* and *Mat. xxiv. 22.* *Mark xiii. 20.*) This may be looked on as comprehended in,

\* Grotius, Tirinus. <sup>1</sup> Grot. <sup>2</sup> Aben Ezra. Abarbinel, and see Pelican. <sup>3</sup> R. D. Kimchi. • Vatablus edit. 4<sup>to</sup> & 8<sup>to</sup> Ribera. Menoch. Christ. à Castro. <sup>1</sup> R. D. Kimchi, Abarbinel, Munster, Grotius, Deodati. <sup>2</sup> Compare Psal. 110. & 3. and see Flac. Illyr. & Ravan. <sup>3</sup> Calvin. • Vatab. edit. 4<sup>to</sup> & 8<sup>to</sup> Ribera, Menoch. Dutch Notes Christ. à Castro. <sup>4</sup> Abarbinel.

though not the main intention of, the words.

A *Jewish* \* Doctor expounding these words in this manner also, viz. as describing how the remnant spoken of shall be in behaviour towards these many People in the midst of which they are, makes the meaning of them to be, That they shall be loving to, and deal kindly with, those that deal courteously with them, and do good to them, as dew doth to the grass, and that of their own good nature, without respect to profit or reward: to them, he means, and to them alone, being of contrary behaviour to others, as will appear by what he saith on the next words. And if this be all, that he thinks meant, surely he falleth far short of showing the duty and property of true *Israelites* (who by this remnant are meant) who are taught to do good to all Men; *Galat. vi. 10. to love not only those that love them, but also even their Enemies, and to good to them that hate them. Mat. v. 44. that they may be Children of their Heavenly Father, who sendeth rain on the just, and on the unjust.* so must they be as the dew from the Lord, and as rain by him given in the midst of many People, striving to extend their good to all those many, that as many as are capable of receiving good by them may receive it. Mean while he may suggest to us another property, which the comparing them to dew and showers requires in them, viz. softness and gentleness in their behaviour, in the midst of those, or amongst those, that will receive them, and hear them; which will the better bring us to the consideration of what is meant in the second similitude, which is, *that they shall be as a Lion, &c.* They, which shall be gentle and soft in their behaviour, as communicative of all good to those that will receive the truth, shall against all that oppose it, though many and strong, be of a Lion-like courage, and by God be enabled with power to beat and tread down all before them, and prevail over them, so as none may resist them, as a Lion doth over the beasts of the forest, and a young Lion over the flocks of the Sheep. This their power may well be described by the words of the Apostle, *2 Cor. x. 4, 5, 6. in that by the weapons of their Warfare, which are not carnal, but mighty through God to the pulling down of strong holds, they cast down imaginations, and every high thing that exalteth it self against the knowledge of God, and bring into captivity every thought to the obedience of Christ: so hath Christ promised to them, a mouth and wisdom, which all their adversaries shall not be able to resist, Luk. xxi. 15.* This was made good in the Apostles, and such as have since succeeded them in their employment, and administration of Christs Kingdom, and others the true members thereof, and he will never leave his Church destitute of a remnant of such

valiant defenders of the truth, and conquerors (through the power of his Spirit) of what is contrary to it: though all the powers of Hell join their forces against them, they shall disperse them.

\* Some learned Men refer what is here spoken to the times after the *Babylonish* captivity, and especially those of the *Maccabees*, wherein the *Jews* under valiant commanders overcame diverse strong Enemies, and with Lion-like courage set on them and brought them under; which though it may be granted, and their victories looked on as a fulfilling what is here spoken in part, yet sure it will appear to have been more evidently and fully made good since Christs coming into the World, and setting up his Spiritual Kingdom among men by these conquests by his little flock obtained over the Devil and the World, Sin and error, never so deeply rooted and strongly backed, and all that may be comprehended under those names by the Apostle given them, *Eph. xi. 12. of principalities, powers, rulers of the darkness of this World and Spiritual wickedness in high places.*

The conquering and dispersing these (as by the Church of Christ in the power of his might and invincible force of his Spirit hath been wonderfully done) and converting rebellious sinners, are things of a higher nature, and signs of a greater strength and courage, then any that is shewed in the conquering and destroying the greatest and most potent Nations that ever were on the Earth, as to any temporal dominion or concerns, in as much as the bringing the minds of Men into subjection is harder then the forcing their bodies. And sure though Gods remnant have promises of temporal things as well as of Spiritual, yet where such are mentioned as concern them as members of Christs Kingdom (as the things here spoken of from the second verse all along have been shewed to be) it is manifest, that they chiefly relate to their Spiritual estate, the things thereto pertaining being the peculiar privileges of his Church and flock as so, being a Kingdom not of this World, and the happiness of that and them being according to those to be valued, whereby their dignity may be made appear not so much by their being great in this World, as their being great in the Kingdom of Heaven, and their prevalency not over temporal and carnal, but over Spiritual Enemies, which are worse, and require a greater force then those to subdue them; in the conquering of these is the strength of the Lion of the tribe of *Judah* chiefly seen.

† The *Jew* last cited saith, that as *Israel* shall deal kindly with those that have shewed kindness to them, so on the contrary shall they deal with their Enemies that have done ill to

\* Abarinel. † Tirin. Grot. ‡ Abarinel.

them, behaving themselves towards some of them, to wit the *Assyrians*, as a Lion among the beasts of the forrests, killing whom they please; and towards others, viz. the *Edomites* (so they call Romans or Christians) to whom they have greatest hatred, as a young Lion among the flocks of Sheep, utterly destroying them, and suffering none to escape. You may see in them still the leaven of their old Doctrine in their false interpreting of the Law, by Christ reprov'd, *Mat. v. 43, 44. Thou shalt love thy Neighbour, and hate thine Enemy*; but the *Jews* generally, in expounding these words run on in their old error, which they will not retract, viz. that the things here spoken concern a time not yet come, viz. when those Nations by this Man mentioned, or, (as others of them) when *Gog* and *Magog* shall come to fight against *Jerusalem*; because they will not acknowledge the *Messiah*, on whose coming the fulfilling of them depends, to be yet come: and again in that they expect them to be fulfilled, only in a gross literal sense, by a bloody Massacre of their Enemies with the edge of the material Sword. We may make use of them as for finding out the signification of the words, as in other places, so in such passages of the Prophets also as concern Christ, his coming, and Kingdom, and the privileges thereof; but as to the sense in such we must expect to have it as wide from the truth, as they can wrest it, being obstinately resolved not to acknowledge him as yet come.

9 *Thine hand shall be lift up upon thine adversaries, and all thine Enemies shall be cut off.*

*Thine hand shall be lift up, &c.* ] *Thine hand* (O Remnant of *Jacob*.) That seemeth the nearest person to be understood, Thou shalt have the upper hand or victory over all that oppose thee. Others refer it to God, Thy hand <sup>a</sup> O God, <sup>a</sup> or, O Christ: it will come all to one pass; they doing what they do by the power of his might, and he being exalted and magnified in them by what they do by his power. What is to be understood here by the cutting off of the Enemies <sup>b</sup> may be taken from the former verse, they shall be cut off from being Enemies, all (if understood of Men) that makes them Enemies to Christ, and his Church, their sins and errors taken out of the way. Some <sup>c</sup> of the *Jews* read, *let thy hand be lift up*, understanding the Enemies as before, viz. adversaries to denote the Sons of *Esaú*, and *Ismael*, still looking for what is spoken as yet to come, as we have said.

10 *And it shall come to pass in that day, saith the Lord, that I will cut off thy Horses out of the midst of thee, and I will destroy thy Chariots.*

11 *And I will cut off the Cities of thy Land, and throw down all thy strong holds.*

12 *And I will cut off witchcrafts out of thine hand, and thou shalt have no more Soothsayers.*

13 *Thy graven Images also will I cut off, and thy standing Images out of the midst of thee: and thou shalt no more worship the work of thine hands.*

*And it shall come to pass in that day saith the Lord, &c.* ] Here, that the connexion of the words may appear, is questionable, what is the time designed by *that day*, and who the person, or persons here spoken to are. Some among <sup>d</sup> Christians think, that the connexion is between these words and the first verse, as if all coming between were a parenthesis, and that the day here spoken of is the same with that wherein the things there mentioned were to be made good, and that the person here spoken to is the same that there, namely *Babylon*, and that what here follows are threats and comminations to her, answerable to those things, that are elsewhere in *Jeremy*, and other Prophets threatned to her.

<sup>e</sup> A learned *Jew* thinks the words to be coupled not with the promises immediately preceeding, but with the threats, that were before by our prophet denounced against the *Jews*, and *Israelites*, as containing farther threats, & so the time to be the same, in which the things before in this Prophecy threatned against them shall have effect by their Enemies coming on them, and they still the persons spoken of and to, and the words also to have connexion with what followeth, chap. vi. 1. *Hear ye now what the Lord saith.*

But to Others both *Jews* and Christians (the most of them) this breach seeming wider then so to resume the connexion of the words; they refer what is now spoken to the words immediately preceeding, and will have the time to be that wherein the things therein mentioned should be fulfilled, and the persons still spoken to, *Israel* (or the remnant of *Jacob*) and the words, though seeming to have the form of a threat, yet to be indeed a gracious promise of that peace, and security, which they shall enjoy, and have no need of seeking

<sup>y</sup> R. D. Kimchi. <sup>z</sup> Drusius, Christ. à Castro. <sup>a</sup> Sa. Menoch. <sup>b</sup> See Hierom. Ribera & Tarnov. <sup>c</sup> Abarbinel. <sup>d</sup> Grot. and see Christ. à Castro, & Stokes. <sup>e</sup> R. Tanchum, so Cyril. Alexand.



other helps, such as they and other Nations then ordinarily made use of, but relying on God alone, and cleaving faithfully to him, shall find him all sufficient to them;<sup>c</sup> yea therefore will he take from them such things, that they may learn to depend upon him: <sup>e</sup> so the *Jews* to this sense, *I will cut off thy Horses, &c.* i. e. I will by giving thee firm and secure peace cause that thou shalt have no need of multiplying Horses, or Chariots, or walled Cities, or strong Holds: or, for fear of the Enemies to fly to Witchcrafts, and Inchantments, or to Soothsayers to direct thee when to fight with success, nor for want of help in me to betake thy self to Idols, and to worship them. So that the cutting off, and destroying those things to them, and depriving them of them, will be in their sense the cutting off and destroying their Enemies, the fear of whom made them formerly fly to them.

They do likewise cite their *Chaldee* Paraphrase, who goeth in a different strain, rendering, *I will cut off the Horses of strangers from among thee, and their Chariots, and the Cities of the People, and destroy all their strong Towers, and I will cut off also Witches from amidst thee, and thou shalt have no Soothsayers, I will also cut off the Images of the People, and their statues out of the midst of thee; and thou shalt no more serve the works of thine hands, and I will root out the plantations of the Gentiles from amidst thee, and destroy thine Enemies.* This Paraphrase<sup>h</sup> they cite, as in confirmation of their own expositions; with which it agreeth indeed as to that, which they make the scope in general, to denote, that they shall enjoy peace and security, and trust in God, and serve him alone; but in this, much differs from it and from the text, in that what is attributed according to them, to *Israel*, is in it attributed to their Enemies, their Horses called their Enemies Horses, of which they give no reason; perhaps they might think they meant *Israel* themselves, tho in respect to them they in stead of their name put in their Enemies, &c. lest the words, that seemed to import ill unto them, might be joined with it, as else where<sup>i</sup> by the Enemies of *David* they will have to be understood *David*, as 1 Sam. xxv. 22. and by the Enemies of the Lord the Lord himself, 2 Sam. xii. 14. making there the meaning to be, *thou hast provoked the Lord*, whereas the letter sounds *the Enemies of the Lord*.

But a<sup>k</sup> Christian Interpreter makes farther use of the Paraphrasts expression, viz. for confirmation of his opinion, that these things here spoken belong to the times after Christ, and that the persons spoken to are not only those of *Israel*, but of all other Nations, that

should be converted to 'Christ, because else an objection might be made against it, for that after the return from the *Babylonish* Captivity, and when Christ came, and since, the *Jews* were not guilty of Idolatrous worships and Witchcrafts, &c. that they should be promised to have them cut off from them, and that therefore the words cannot be looked on as a promise of good to them, and therefore that the Horses and Cities and Witchcrafts and Idols are to be understood of such as were among other Nations, who were to be converted to Christ, and so be made the remnant, and *Israel* of God, i. e. that those things in which they did before trust, and so hardly receive the Gospel, he would now take away, or at least make them no longer to be the cause of their resisting the Gospel, but that all should yield and give place to it. But though that which he saith be true as to the main, viz. that Gods *Israel* comprehends as well the *Gentiles* that were to be called in to Christs Church, as the *Jews*, & that there were among the *Jews* no Idols, or Idol worship at Christs coming, and that this promise was to be fulfilled as well to the believing *Gentiles* as *Jews*, yet that there is need to interpret the words therefore, as if by the things named were to be understood those among the *Gentiles*, because at Christs coming no such were among the *Jews*, or that the *Chaldee* Paraphrast meant them of those, is neither evident, or need to be insisted on, or scrupled at, because the Prophet seems to speak of things as they were in those times when he spake, and to say that in future time, when God would fulfill his word here spoken by the Prophet, he would cause that it should be otherwise; they whom he speaks of should not make use of or confide in such things as they now did. That in the Prophets time such things were among the *Jews*, and they peccant in forsaking God to rely on them, appears by what is said in the Prophet *Isaiah* who was cotemporary with *Micah*, *Isaiah* II, 6. &c. *Therefore thou hast forsaken thy People the house of Jacob, because they be replenished from the East and are Soothsayers, &c. Their Land also is full of horses, neither is there any end of their Chariots, their Land also is full of Idols, they worship the work of their own hands.*

Where we see are reckoned up such things, as are here mentioned, and their Sin shewed to be their relying on and pleasing themselves in them to the neglect of God and his waies; so that well may here be understood that he saith, that for the future, the time here pointed at, he would cause that it should not be so with them, (and henceby the way may be taken another conjecture why the *Chaldee* Paraphrast

<sup>c</sup> Calvin, Drusius. <sup>e</sup> R. Sol. Jarchi, Ab. Ezra. R. D. Kimchi, Abarbinel. & R. Tanchum mentioneth this way of interpreting though he approveth it not. <sup>h</sup> R. D. Kimchi. <sup>i</sup> Kimchi. R. Tanch. &c. See Kimchi de Rad. in *וי* <sup>k</sup> Ribera; and see Sa. Menoch. and Tirinus.

should instead of *thy Horses and Chariots, &c.* put *the Horses of strangers, &c.* viz. because these things they had from other People. ( So <sup>1</sup> Some expound *thy horses*, i. e. the help of Egypt which thou relyest on to furnish thee with Horses ) or learned the use of them from other People, and used them as they did. But we need not be much inquisitive after his meaning, that being to be reduced to the Text, and not the Text to that. Mean while, that these words are to be looked on, as a promise for good to those whom they concern, viz. a promise of peace and security in God alone, and encouragement to rely on him alone, without dependence on any humane helps or waies, rather then a menace of evil to those spoken to, we may well be inclined to think by the application of much the like words to the peaceable condition of the Kingdom of Christ, <sup>m</sup> Zechariah ix. 10. *I will cut off the Chariot from Ephraim, and the Horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the Heathen.*

14 *And I will pluck up thy groves out of the midst of thee: so will I destroy thy Cities.*

So will I, ( or and I will ) for so in the Hebrew *destroy the Cities*. In the Margine is put, *or Enemies*, and so the Chaldee Paraphrast takes it. The word עָרֵי *Areca* in the Hebrew signifieth both these, *Cities*, and *Enemies*, and so is that meaning to be given to it, which the sense of the place requires, or shows to be most convenient. Here therefore according to their several judgments some take one, and some the other. It is not unfitly observed by a <sup>a</sup> learned Jew, that if here the words be taken as a menace, or denouncing evil, then it must necessarily to make congruous sense be rendered *Cities*, but if it be taken as a prediction of good, then it may be rendered either way. To what may be said, that it is not here to be taken for *Cities* ( though diverse Interpreters so take it ) because he had before said, *I will cut off the Cities of thy Land*, ver. 11. some answer, that <sup>o</sup> there are meant *Cities* of defence, here *Cities* of Idolatrous worship, in which were their groves and Idols Temples.

15 *And I will execute vengeance in anger, and fury upon the Heathen, such as they have not heard.*

*And I will execute vengeance upon the Heathen such as they have not heard of* ] On that former

exposition of most Christians, which interpret the preceeding words from ver. 10. as a promise of good unto the Church and Believers, this will kindly follow, as showing how much contrary it shall be with such as receive not his Doctrine and refuse to obey. Having so disposed of things for the good and security of his Subjects, on his Enemies he will execute vengeance. But then most of them render the last words *which have not heard, or will not hear, hearken to his word, or Doctrine, or because they would not hear the law*, saith the Chaldee, the preaching of the Gospel say Christians, and so refer the Relative *which* to the Heathen. But the words are capable of that rendering which Ours give, and is by <sup>p</sup> Some others also approved, by referring it to the vengeance spoken of, viz. which or such as they have not heard of.

That <sup>q</sup> Jew which ( as we saw ) takes the foregoing words as a threat against *Israel*, or the Jews here doth not take עַמִּים *Goim*, ( Nations, or People ) for the *Heathen*, but for the People of *Israel*, or those Nations and People, ( viz. *Israel* and *Judah* ) that God would take vengeance on them for their refusing to hearken to him, making it a continuation of the commination.

That <sup>r</sup> other Jew which expounded *Israels* being as dew, &c. of their being kind and profitable to them that dealt kindly with them, expounds this, that God will severely punish those that would not hearken to them to pity and show kindness to them. Such as make the *Bablonians* or *Chaldeans* the persons spoken to, and here threatened with destruction: by those <sup>s</sup> that will not hear, understand such of those Nations under that Empire as should oppose *Cyrus*, and refer to *Isa.* xlv. 1. &c.

There is another <sup>t</sup> Translation of great note, which making the words from the tenth verse to the end, a promise of good by Christ to his Church, gives yet a different construction of them from what we have seen, viz. *For it shall be in that day, saith the Lord, when I shall have cut off thy Horses out of the midst of thee, &c.* ( i. e. have much afflicted thee, and so purged thee from thy wicked doings and the instruments thereof ) *that I will destroy thy adversaries, and execute vengeance on the Nations which have not heard.* But this construction seems much more harsh, than that which is commonly received, and by ours given; although ours seem to express much the same that those translatours would have, by putting ver. 14. *So will I destroy*, instead of what others put, *and I will destroy*, especially if, as in the Margine, we read, *their Enemies*.

<sup>1</sup> R. Solomon. <sup>m</sup> See R. Sol. and R. D. Kimchi on that place. <sup>a</sup> R. Tanch. <sup>o</sup> Christ. <sup>à</sup> Castro. See Ab. Ezra. <sup>p</sup> Calvin. Drusius. <sup>q</sup> R. Tanchum. <sup>r</sup> Abarb. <sup>s</sup> Grot. <sup>t</sup> Jun. & Tremel.

## CHAP. VI.

VER. 1. *Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice.*

2 *Hear ye, O mountains, the Lords controversy, and ye strong foundations of the Earth: for the Lord hath a controversy with his People, and he will plead with Israel.*

**H**ear ye now what the Lord saith, &c.] Although it be not necessary perhaps to seek for a connexion between every chapter, or all other passages in the Books of the Prophets, in as much as they spake them at several times, and so when they committed them to writing, set them down as they were spoken, without necessary dependance of every part one on another, and so this might be looked on, as a new address (as the Prophet was by the Spirit moved,) to the People: yet of the coherence between it and the foregoing parts of this Prophecy, we may not unfitly take an hint from a Jewish <sup>y</sup> Doctor to this purpose; that whereas God had sometimes threatned to them heavy judgments to the destruction both of *Samarina* and *Jerusalem*, *Israel* and *Judah*, and then again given them gracious promises, of victory over their Enemies, and great tranquillity and prosperity, lest any should thence take occasion to suspect, that his waies were not equal, and he not constant in his purposes, but various and changeable, one while intending and declaring one thing, then another, and repenting him at one time of what he had said or done at another; he here bids the Prophet to declare the methods of his proceedings to them, by rehearsing what he had done for them, and their forefathers, and what just things no way grievous were required of them, and how they behav'd themselves towards him, and laying open what transgressions they were guilty of, that so it may appear, that he was alwaies inclin'd to mercy and to do them good, but that they by the unequal temper of their behaviour, and perverse rebellious carriage, provoked him to use severity towards them, and to deal with them in judgment, that he might not seem a patronizer of wickedness; the cause was from themselves and not from any inconstancy in him, the change in them, not in him, who was still the same, the Lord, the Lord God merciful and gracious, &c. but that will by no means clear the guilty, &c. *Exod. xxxiv 6, 7.*

For making this evident therefore, the Prophet thus begins and bespeaks them, *Hear ye now ye People of Judah and Israel what the Lord saith, &c.* The Lord saith it, and therefore it requires their due attention, the Lord saith unto him, *Arise, (O Micah) contend thou before the mountains, &c.* The Margine hath, *with the Mountains*, for so the particel *אִתָּן* *Eth* more usually signifies, but it is by the Hebrew <sup>2</sup> Grammarians observ'd here to denote as much as *אִתָּן* *El to, or before, in presence of the Mountains.* The Mountains and hills (saith a learned Jew) are dead inanimate things, and cannot be guilty of Sin, why then should he reprove them? The sense then must be (saith he) rebuke and reprove the sin of this People with such vehemence, publicly, and with so high a voice, that even those insensible Creatures the Mountains and Hills may hear it; as much as to say, Contend with or reprove this People in the presence of the Mountains, and that so loudly and vehemently, as if thou would'st make even those things, that have no sense of hearing, the very hills, to hear thy voice.

<sup>b</sup> Some render, *with the Mountains*, and *let these hills hear*, i. e. those of *Judea* that mountainous Country: and then the Mountains and Hills may be taken for the Inhabitants of them. <sup>d</sup> Others think them cited as if they were guilty, because on them they worshipped Idols and committed abominations. Others again both Jews and Christians, by Mountains and Hills take the Princes and great ones to be meant, as sometimes in Scripture they are by those names designed, and then the particel *With*, must in its usual sense be understood, (but the controversy seems more general with all People.) The *Chaldee* Paraphrase is cited by the Jewish expositors as rendering Mountains by *Fathers*, and Hills by *Mothers*; as if he should call on *Abraham*, *Isaac*, and *Jacob*, and *Sarah*, *Rebecca*, *Leah* and *Rachel*, in their graves, to hear how ill they had requited the Lord for all his goodness shewed to them, (and so in some Editions of the *Chaldee* it is read: but in others, and those more common, otherwise, viz. Mountains and Hills, as in the *Hebrew*.)

But there is no need of taking Mountains and Hills in any other then their proper signification, it being agreeable to the language of the Scripture elsewhere, when God speaketh, or any thing is spoken from him, and in his Name, the more to affect the hearts of Men, and make what is spoken to sink into them and be attended to, to call in Heaven

<sup>x</sup> Grot. <sup>y</sup> /barbinel. <sup>2</sup> R. David Kimchi. <sup>3</sup> /barb. <sup>b</sup> Jun. Trem. <sup>c</sup> Grot. <sup>d</sup> A. Lapide, Tyrin. Tarnov. <sup>e</sup> R. Tanchum. Vatab. Ribera. <sup>f</sup> R. D. Kimchi. <sup>g</sup> Abarb. and see R. Tanchum, & R. Solom. <sup>h</sup> See Bib. Reg. Buxr. Polyglor, &c. <sup>i</sup> Ainsw. in Deut xxxi 1. 1. <sup>j</sup> Isa. 1. 2. Micah. 1. 2.



and Earth and lifeless insensible Creatures as witnesses against them, and judges between God and them, for the solemnity of the matter, and to show the justness of what he doth or saith, & how more senseless and stupid they are in not hearkning and obeying then any of those lifeless Creatures, which obey all his will as readily as if they had ears and were of quickest hearing. As they speak loudly without voice to declare <sup>k</sup> the glory of God, and witness to his truth, so do they hear without ears when the Lord speaks. *Israel* therefore refusing to hearken to the Lord, out of these doth he raise up such as shall hearken to him, and call on them so to do.

Hear ye O Mountains the Lords controversy, and ye strong foundations of the Earth. Instead of *Hus* in the first verse, here in the second verse is put ye strong foundations of the Earth (or, ye strong ones the foundations of the Earth:) so are the Mountains and Hills called, as the strongest and firmest parts of the Earth, and therefore <sup>l</sup> likened to the pillars or foundations thereof. <sup>m</sup> They that by Mountains understand the Kings and chief Princes of the World, seem by these to understand their deputies and Magistrates, who do as it were sustain the pillars thereof, *Psal.* lxxv. 3. But it seems most convenient, as declaring the Majesty of God, to retain (as we said) the proper signification of the words, Mountains and Hills.

These being summoned (as fit witnesses for their contancy and stability) to hear, he declares what they are called on to hear, viz. the Lords <sup>n</sup> controversy with his People, and his implacating them for matters between him and them. He that is Sovereign Lord of all, and cannot do any unjust thing, nor could be accused of injustice in doing what he will with his own, much less in punishing them who have done otherwise then they should, in rebelling against him and transgressing his commandments, yet with wonderful condescension, puts himself as it were on equal terms with this rebellious People, and <sup>o</sup> chusing rather to manifest his justice and equity then the right and power of his Dominion, calleth in all Creatures to be witnesses and judges between himself and them, of the justness and even necessity of his proceeding with them. That he may before all be justified in what he speaks, and <sup>p</sup> cleared in his judging (or contending) even themselves being judges, he gives in his reasons, and calls on them to give in theirs, or any arguments they can produce for themselves in their behalf, according to what he elsewhere saith, *Isa.* xliiii. 26. let us plead (or <sup>q</sup> let us be judged) together, declare thou, that thou may'st be justified; if thou hast any

thing whereby thou mayest justify thy self, produce it, and let it be heard.

3 O my people, what have I done unto thee, and wherein have I wearied thee? testify against me.

O my People what have I done unto thee, &c.] Thus he begins his plea with them, by calling on them to produce what exceptions they have against him and his service; for their forsaking it might seem to import, as if he had ill treated them, and been an hard master to them. He bids them therefore, if they have any thing to say for themselves against him in that kind, to produce it. O my People, what have I done unto thee, and wherein have I wearied thee? Some for explication add, What evill have I done unto thee? viz. that thou shouldst thus behave thy self towards me, as thou dost: Wherein have I wearied thee? What commands have I given thee, or what have I required to be done of thee, the doing of which might be a trouble and wearisomness unto thee? because they were apt to say, what a weariness is it? *Mal.* i. 13. So that to this expression, will be agreeable what we have in the New-Testament, His commandments are not grievous, 1 *Joh.* v. 3. and what our Saviour saith, *Mat.* xi. 30. My yoke is easie and my burden light.

Others much differently expound the first words, not understanding Evil, but Good, what, i. e. how much, good have I done unto thee? how great mercies shew'd to thee? And then the following words much as before: and wherein I have wearied thee by my commandments, what trouble thou hast been put to in doing them, testify thou and declare. The Chaldees paraphraseth the former part of the verse, what good have I said that I would do to thee, and have not done it? which meaning may agree with either of the foregoing: and the latter part thus, and what hard [or grievous] infirmity have I multiplied upon thee? as if he had respect to his preserving them continually in health in all their travel through the desert: and so some Others understand this, not so much of Gods not wearing them with his commandments, as of his <sup>r</sup> not having in any kind put them to hardship and difficulties in their coming out of Egypt, and travel in the desert, through which he bare them as on Eagles wings *Exod.* xix. 4. and *Deut.* xxxii. 11. &c. and led them through the deep as an Horse in the wilderness, that they should not stumble, *Isa.* lxi. 13. &c.

But the first of these expositions, as to the

<sup>k</sup> *Psal.* xix. 3. *Luc.* xix. 40. *Hof.* ii. 21. <sup>l</sup> Compare *Deut.* xxxii. 22. and *Psal.* xlviii. 7. <sup>m</sup> Abarb. <sup>n</sup> See *Hof.* iv. 1. <sup>o</sup> *Gen.* Pelican. <sup>p</sup> *Ps.* li. 4. <sup>q</sup> *Vulg. Lat.* <sup>r</sup> *Aben Ezra*, *R. Dimchi*. <sup>s</sup> *R. Solomon*, *Abarbinel*. <sup>t</sup> See *Deut.* vii. 15. viii. 4. *Exod.* xv. 26. <sup>u</sup> *Ch.* à *Castro*.

whole verse seems more naturally to flow from the words, and may be compar'd with and confirmed by what he saith, *Jer. II. 5. What iniquity have your Fathers found in me, that they are gone from me? &c.* and ver. 31. *Have I been a wilderness unto Israel, and a land of darkness? the meaning of which a learned Jew thus gives, Have I put upon them any great difficulty, or burdened them with any hard command, that they are fled from mine obedience?*

*Testify against me.* ] He challengeth them to produce their grievances, if they have any against him, before those Mountains and Hills summoned in to witnesses between them. If they have no such things on their part to produce, he hath his great benefits conferred on them and their forefathers, by which he deserved and might justly challenge their faithful obedience, to produce on his part: which therefore, to convince them of their great ingratitude, he proceedeth to recite.

4 *For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam.*

5 *O my people, remember now what Balak King of Moab consulted, and what Balaam the Son of Beor answered him from Shittim unto Gilgal, that ye may know the righteousness of the Lord.*

*For I brought thee up out of the Land of Egypt, &c.* ] For the participle *וַיַּעַל* Ci, so rendred, Others render otherwise, as <sup>1</sup> *When*, <sup>2</sup> *But*, <sup>3</sup> *surely*, <sup>4</sup> *Although*, and the like: but the coherence is by none made plainer then by reading it *For*, as it plainly signifies.

*I brought thee up, &c. and redeemed thee out of the house of servants*, i. e. out of the house or place of <sup>2</sup> servitude or bondage, where thou wert a servant. The words are the very same, that are used in the preface to the ten Commandments both *Exod. xx.* and *Deut. v.* and there rendred *the house of bondage*, and hath the same meaning here.

Diverse <sup>3</sup> both Jews and Christians mention here another reason of this appellation of *house of servants*, viz. that Egypt may be called so in respect of the Egyptians themselves, who were inheritors of that curse laid on their forefathers *Cham*, and his Son *Canaan*, that he should be a servant of servants unto his Brethren, *Gen. ix. 25.* But this (howsoever otherwise true) seems here rather a nicety not much to be insisted on, though this may seem

to heighten the greatness of the benefit of his redeeming them thence, where they were in most vile bondage and low condition, servants to servants.

*And I sent before thee Moses, Aaron and Miriam.* ] The Chaldee thus paraphraseth these words, *And I sent before thee three Prophets, Moses* to teach the tradition, (or way, so I suppose מִסְרָה *Mesirah*, rather is, then tradition which is מִסְדָּרָה *Masdarah*) of judgments, i. e. to give them Laws; *Aaron* to make propitiation for the People; and *Miriam* to instruct the Women. (*Aaron* hath the title of Prophet given him, *Exod. vii. 1.* and *Miriam* of a Prophetess, *Exod. xv. 20.* where she went before the Women in singing praises to the Lord for their deliverance from the Egyptians; and they both seem to challenge that title, as belonging to them, as well as unto *Moses*, *Num. xii. 2.*) These he saith he sent before them, i. e. gave them for guides to them to go before them, to conduct, instruct, lead, and assist them, both in their going forth of Egypt, and in their passage through the wilderness.

Some by his saying, that he sent them before them, understand, that he before hand, before their going forth out of Egypt, sent them to give them the joyful news of their deliverance, and prepare them for it. These being both true, and the word comprehending both, both may be looked upon as meant, to the minding them of all those benefits, that God made these three his instruments of conferring on the Israelites, from the first beginning of his great work of his redemption of them out of Egyptian bondage, as long as they continu'd together amongst them, which was even till the time of the next great work or benefit here particularly mentioned, viz. what concerns the story of *Balak* and *Balaam*, and so all from their first moving to come out of Egypt, until they came to *Shittim*, all God's wonderful works and mercies towards them, as in the Books of *Moses* recorded; for before what is mentioned of *Balak*, *Miriam* died *Num. xx. 2.* and so did *Aaron*, *Numb. xx. 28.*

The putting them in mind therefore of what was done as well after their decease as before, is ushered in with a new address, *O my People, remember now what Balak King of Moab consulted, &c.* consulted, i. e. <sup>4</sup> what counsel he took, viz. how he might by any means bring about their destruction. The story of what was agitated betwixt *Balak* <sup>5</sup> King of Moab, and *Balaam* the <sup>6</sup> Soothsayer is recorded, *Numb. xxii, xxiii, xxiv.* *Balak* finding himself unable to accomplish his designs on *Israel* by force of Arms, thought to do it by bringing God's

<sup>1</sup> R. Tanchum. <sup>2</sup> Jun. Trem. <sup>3</sup> Kimchi. <sup>4</sup> R. Solom. Jar. <sup>5</sup> Chald. Greek. &c. <sup>6</sup> Kimchi, Abarb. Vatabl. and others. <sup>7</sup> See Christ. à Castro. <sup>8</sup> R. D. Kimchi. <sup>9</sup> Abarb. <sup>10</sup> Num. xxii. 4. f. Josh. xii. 22.

curse upon them, for which end he sends for *Balaam* (who it seems had then the repute of an holy Man and great Prophet) to come and curse them, for I wot, saith he, that he whom thou blestest is blessed, and he whom thou curstest is cursed, *Num. xxii. 6.*

How willing *Balaam* was to have complied with him in this pernicious design, is manifest by his carriage in the relation of the History, but God would not suffer either of them to have their will. *Balak* hired against *Israel* *Balaam* to curse them, nevertheless the Lord their God would not hearken unto *Balaam*, but turned the curse into a blessing unto them, *Deut. xxxiii. 4, 5. Jos. xxiv. 10.* Whensoever by building altars and offering sacrifice he sought to procure a curse against them, the message that was put into his mouth to return to *Balak* was a blessing, which he could not chuse but utter. So that he being forced to it said, how shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied? *Num. xxiii. 9.* and, behold I have received commandment to bless, and he hath blessed, and I cannot reverse it, verse 20. He confessed that no enchantment could prevail against *Israel*, verse 23. and in fine therefore instead of cursing them, plainly pronounceth blessings upon them, and curses and destruction to those who would have had them cursed and destroyed, *Num. xxiv. 15.* &c. So that *Balak's* design in getting *Balaam* to curse *Israel* seems that which is intimated by, remember what *Balak* consulted; and *Balaam's* blessing them instead of cursing them, that referred to by those words, and what *Balaam* the Son of *Beor* answered him.

But there is one thing more in that History to be taken notice of for the fuller understanding of what is here spoken, and that is, that though *Balaam* could not by his curses prevail to hurt *Israel*, yet he sought and taught *Balak* by another way to attempt it, viz. by seducing them to do that, which if done by them should certainly pull down Gods curse on them, viz. Fornication and Idolatry. This is by some thought to be intimated in what he saith to *Balak*, *Num. xxiv. 14. I will advertise or counsel thee.* But though no such counsel is there more fully exprest, yet it is afterwards, cap. *xxi. 16.* where *Moses* reproveth the People for saving alive the Midianitish Women, saith, behold, these caused the Children of *Israel* through the Counsel of *Balaam*, to commit trespass against the Lord in the matter of *Peor*, to which also reference is made *Rev. II. 14.* where tis said that *Balaam* taught *Balak* to cast a stumbling block before the Children of *Israel*, to eat things sacrificed to Idols, and to commit Fornication. That counsel of his is there called the

Doctrine of *Balaam*, and that may, not perhaps unfitly, be here included in what *Balaam* answered to *Balak*, as calling to mind, as a great Sin of their forefathers, so together a signal mercy of God, in not suffering that counsel to prevail to the utter destruction of them, but to end in the punishment of part of them only (viz. twenty-four thousand *Num. xxv. 9.*)

And this: Some look on as chiefly here referred to, joining with these words the following, namely, from *Shittim* to *Gilgal*, making the meaning thus to be, And what pernicious counsel *Balaam* gave for working mischief to them in their passage betwixt *Shittim* and *Gilgal*, viz. that in all that way (as far as his dominions extended) he should send into the camp of *Israel* of the fairest of his Women, to entice them to Fornication, and consequently to Idolatry; that so by that means, which he could not do by any enchantments, he might prevail to bring Gods curse upon them: which counsel if it had taken effect, had certainly done what he intended. For being begun to be practis'd in *Shittim*, we see how it provoked God to send a plague among the People to the destruction of twenty four thousand, *Num. xxv. 9.* and had it been seconded or continued in their further march toward *Gilgal*, had probably brought destruction on the whole People before they could arrive there, but was defeated by God's so timely taking notice of it, and by the early punishment of those that were at first seduced, and afterwards by the cutting of the Midianitish Women, who were intended to be a snare to them. So that the plot was dangerously on *Balaam's* part laid, and God's great mercy in defeating it was very conspicuous, and worthy to be had in remembrance.

But Others do otherwise expound these words, some taking by the words, from *Shittim* to *Gilgal*, to be denoted the several stations to which *Balak* took *Balaam*, that he might view the Camp of *Israel*, and curse them, (viz. those named, *Num. xxii. 41.* and chap. *xxiii. 14.* and 28.) but those places were not between *Shittim* and *Gilgal*, but eastward of *Shittim*, to the west of which *Gilgal* was: and if it be said, that it is meant, that thence he might see their camp, as it lay between *Shittim* and *Gilgal*, it will be again answered, that the camp then pitched in the plains of *Moab*, did not reach farther then *Shittim*, nor seems to have been extended farther towards *Gilgal*.

Others therefore, both Jews and Christians, disjoining the words, from *Shittim* unto *Gilgal* from these, and what *Balaam* answered him, and repeating the word, remember, as

<sup>a</sup> Ab. Ezra, R. D. Kimchi, Abarbinel. <sup>b</sup> Ains. on *Num. xxxiv. 16.* <sup>c</sup> Ribera, Menochius, Tirinus. <sup>d</sup> Numb. *xxxii. 17.* <sup>e</sup> Tanchum. <sup>f</sup> See Ch. à Castro. & Ribera. <sup>g</sup> *Num. xxii. 1.* and *xxv. 1.* <sup>h</sup> R. D. Kimchi, Munster, Varabius, Grotius, Abarbinel.



again having influence on these, thus supply the sense; And remember those things which I did for thee in the way from *Shittim* to *Gilgal*, from *Shittim* in the plains of *Moab* east of *Jordan*, where they sinned, (in the matter of *Peor*, *Núm. xxv. 3, 18.*) and deserved all to be cut off, had not God been merciful to them, unto *Gilgal* on the other side of *Jordan* in the promised land. <sup>2</sup> At *Shittim* they abode till after *Moses* his Death. From thence after *Moses*'s Death *Josuah* conducted them over *Jordan* (the waters of which were, as formerly the waters of the Red Sea under the conduct of *Moses*, miraculously divided to let them pass through as on dry land) unto *Gilgal*, where they first incamped in, and took firm possession of that promised land, which ever since they had enjoy'd: and there God renewed his Covenant with them by renewing Circumcision, which had been omitted in their journeyings through the wilderness, and so rolled away from off them the reproach of *Egypt*; for which cause the place had its name *Gilgal*, (which signifieth *rolling*) *Jos. v. 9.*

So that as in the former words they are put in mind of all the great things, that God did for them under the conduct of *Moses*, and in his time, summed up *Jos. xxiv. 6.* &c. so in these of those under the conduct of *Josuah* and after his Death: and so, in summ, of all that he did from his first beginning to redeem them from bondage, and bringing them out of *Egypt* through the Red Sea, through the desert and through *Jordan*, till he had settled them in the promised land: and so consequently of all that he did afterwards for them there, in driving out of their Enemies and settling them in it till this very time, wherein they had so far provoked him by their unthankful and rebellious behaviours, that he thought of casting them again out of it, and threatned by the mouths of this and other Prophets so to do, except they should prevent it by serious and speedy repentance, and new obedience, which all the Prophets, calling on them in his name, could not perswade them to.

All these things with the notorious circumstances attending them, and variety of transactions, whereby God manifested his infinite wisdom, power, justice, mercy, and truth, in his miraculous preservation of them; and destruction of, and defeating the counsels of their Enemies, in his punishing them sometimes for their rebellions, yet in great mercy sparing and preserving the main body of them, and not suffering any good promise, that he had made to their Fathers to fail, till he had fulfilled all, do these comprehensive heads of the story expressed put them in mind of. There was no need of reciting all particu-

lars, they being things that they could not be ignorant of, being recorded in the Books of the Law and *Josuah*, and by mouth from the Fathers, (according to God's command) all along from the time that they were first done, related to them; only they laid them not to heart, to make that use of them as they ought to have done, thence to take occasion of continued thankfulness, expressed in faithful adherence and obedience to God; so that they might justly be thought and said to have forgotten them: and therefore are by a brief mention of these main heads put in mind of them, and bid to remember them, that so they might know the righteousness of the Lord.

*Righteousness.* צְדִיקוּת *Righteousnesses*; a word of latitude, according to several Acts in which <sup>3</sup> righteousness shews it self, as of giving or doing what is right & just, uprightness in dealing, justice in judgments, and in dispensing punishments, and rewards, mercy, and beneficence, fidelity, and veracity, and justice in a cause: and to all 'tis applicable according as the place where it is used requires, and is here therefore differently interpreted by <sup>4</sup> expositors; Some, his just dealings in all matters betwixt *Israel* and their Enemies, and in what concerned them among themselves according to their different behaviour, when they rebelled and when they obeyed, when they sinned and when they repented; <sup>5</sup> Some, the great mercies of the Lord shewed to them, and benefits conferred on them; <sup>6</sup> Some, the faithfulness of the Lord in making good all his promises made to their forefathers, notwithstanding all those impediments, which stood in their way, through the Enemies endeavours and their own rebellions and Sins. Whichsoever of these be taken, the thing will be true, and the word may well be taken in its full latitude as it comprehends all these and ought of like kind, for examples of all its meanings and all that it can import, will be afforded in the histories pointed out, and they will instruct them to know the righteousness of the Lord taken in what sense or notion you will; yea, though we should not look back on all those passages from *Egypt* to *Gilgal*, but only on those from *Shittim* to *Gilgal*; as some seem more particularly to refer these words only to them. So the *Chaldee* paraphrase. *Have not great things been done for you, from the plain of Shittim to the house, or place, of Gilgal, that the righteousness of the Lord might be made known?* <sup>7</sup> and some Christian interpreters, who for making the words as they suppose the plainer, (though the usual reading seem more plain) render thus, *That thou mayest acknowledge the righteous dealings of the Lord from Shittim to Gilgal, and say, &c.*

<sup>2</sup> *Jos. iii. 1.* <sup>3</sup> *Moreh Nevochim. Nic. Fuller concord.* <sup>4</sup> *Pisc. Tarnov. Dute's Notes; see R. Tanchum.* <sup>5</sup> *Cal. Diodat. Grot. Drusus, R. Tanchum.* <sup>6</sup> *Vat. Ribera* <sup>7</sup> *Tirinus, Menoch. Sa. Deodat, &c. & Christ. à Castro.*  
<sup>8</sup> *Junius & Tremellius.*

But though all these may (as we said) agree to the sense of the words, and be looked on as true, yet if we look to the words foregoing, wherein God saith that he hath a controversy with Israel, and calls on them, as it were to plead the case, and debate the matter with him, before witnesses, that it may appear on which part the right stood, or the fault lay, that he hath taken up a quarrel against them, it will seem perhaps a closer and more natural way of making the inference, or giving the meaning to expound them, *that ye may know* (or that it may be known for the word is only *למען דעת* *Lemaan Daat*, to know; or, for knowing, without expressing the person) the righteousness of the Lord, i. e. <sup>y</sup> that the right of the cause is on his side, and he is very just in what he doth now, in accusing thee of ingratitude, and threatening to punish thee for it, that there is no injustice in his doings (and so may it be compared with that expression, *Psal. li. 4.* above mentioned.) Those great things done for them which he calls to their mind, and pleads, are manifest evidences on his part against them, to justify him: they having nothing to answer for themselves, or testify against him, what shall they do but as men wholly convicted, and in great confusion, say as follows.

6 *¶ Wherewith shall I come before the Lord, and bow my self before the high God? shall I come before him with burnt offerings, with calves of a year old?*

7 *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

*Wherewithal shall I come before the Lord, &c.]* This abrupt, passionate, form of speech seems to require something to be understood, and supplied, whereby it may be joined to the preceding words, and that <sup>z</sup> Some would have to be *and mayest say*: which then must be understood with some caution, not as if the Prophet should suggest to them words, which he thinks convenient that they should, or he would have them to say (because they are such as he could not but know were not to be said, being not agreeable to the waies of worship for making attonement, and pacifying God, by God himself in the law prescribed, who would not be pleased with any other things then what he himself chose, being not profited by any, nor accepting of any, but what himself approved) but rather mentioning

them as such, which probably they would be ready to say, being convinced of Gods righteousness in his plea, and having nothing to testify against him, or answer for their own justification: as if they should say, We confess Gods righteousness, and acknowledge all that he hath said to be true, and that he hath better deserved at our hands, then we have repayed him, and would be glad therefore by any means, and on any terms to make our peace with him. If offering those ordinary oblations, which the law required (which as speaking in their person he may seem to intimate they would say they had not failed in) will not suffice, what else shall we do? be it offerings of things never so expensive (as by those hyperbolical expressions of *thousands of rams, and ten thousands of rivers of oil* seems denoted) or things never so dear, or precious to us, our Children, yea the dearest of them, *our first born*, all of these would we willingly offer for making attonement for our sins, whereby we have provoked him, and for appeasing him, if all would do.

Not much different as to the meaning will be what <sup>a</sup> others supply, viz. If any of you (or every one of you for his particular) shall say, *wherewith shall I come before the Lord, &c.* On all hands it will be agreed that the words are spoken by the Prophet, as in the person of the People (agreeable to what their behaviour shewed to be the thoughts of their hearts) as a reply to what God hath said in his plea against them for evidencing his own righteousness, and their great ingratitude, whether we look on them as an acknowledgment, that they are convinced of their own guiltiness, and desire to acknowledge their sins, and repent of them, which they would testify by any means, if they knew what would be accepted, or suffice in that kind: tacitely implying that he had not wearied them in any service, but <sup>b</sup> that there was nothing so wearisome, or troublesome, or expensive, which for pleasing him they ought not to do, or would not willingly do; or whether as a justifying of themselves, <sup>c</sup> That all was true indeed that God had said; and as for themselves if they had been defective in their duty, and so displeased him, it was through ignorance, because if they might be informed what would please him, were it never so great a matter, they would willingly do it.

However it be, the Prophet by putting this question in their name in these terms, <sup>d</sup> makes way for informing and instructing them in the true means of pleasing God, which, as in answer to their question, he declares in the following words. But before we come to those

<sup>y</sup> The word righteous is so used Gen. xxxviii. 26. Deut. xxv. 1. Jer. xii. 1. <sup>z</sup> Junius Tremellius, Grot. and see R. Tanchum. <sup>a</sup> R. D. Kimchi. Aben Ezra. Ch. à Castro. <sup>b</sup> See Abarbanel. <sup>c</sup> See Pareus. <sup>d</sup> R. Tanchum, Corn. à Lapide.

words, wherein he positively sets down, what things God required, and was to be pleased with, we must necessarily suppose a denying the things in this question on their parts expressed to be pleasing, or acceptable to him, viz. multitude of oblations and sacrifices above what he required in his law, as if by the greatness and preciousness of them their pardon were to be bought out. Offerings and sacrifices were indeed in the law of Gods own institution, but those all of such nature as God might, for all that he had commanded, justly ask, *wherein have I wearied thee?* They were neither so costly, nor so many, as that they had reason much to be aggrieved at; they were all of such things as were at hand easie to be gotten, and of the store wherewith he had blessed them, so that if any were poorer than others, in many of them regard was had to his poverty. And that they might know, that it was not the value or great price of the offering that he looked after, appears, in that for greater sins oblations of lesser value were enjoined, and for some great sins none at all; that thereby the heinousness of them might appear. And to think therefore, that by adding to the sacrifices, which God had prescribed in the law, as by changing single beasts into thousands of the best sort, or instead of beasts to offer, to sacrifice, the dearest of their Children, could be no safe rule to go by in seeking to appease the wrath of God for their sins, and present themselves acceptable in his sight. They were not to add to, no more then to diminish from what he commanded *Deut. iv. 2. and xii. 32.* Therefore did their offerings even of such things as he allowed and required to be offered at any time please him, because offered in obedience to his commands, and of such things, for such ends, in such a manner, and with such a mind in them rightly prepared and disposed according to his will in his word declared, not for any thing otherwise of intrinsick goodness in the things themselves, or the value or multitude of them which he esteemed. And for this cause, because they thought otherwise, and neglecting those other circumstances, whereby the offerings were to be made acceptable, and were never without them, thought to please him with sacrifices, and oblations, as if the bare offering them and external performance, were as much as he required, and a sufficient performing of their duty, whereby they should gain his favour, is it that we often hear him reproving them even for their legal sacrifices, and rejecting them with indignation, as things which he delighted not in, but even loathed and hated, as *Isa. i. 11. &c. 66.*

3. *Jer. vi. 20. Amos v. 22. &c.* and as things that though by them he thought good under the law to exercise them in obedience to him, and to instruct them and bring them to repentance and faith, yet were not his prime and main intention, nor things which merely of themselves could please him; as appears, *Jer. vii. 21, 22. &c.* Here therefore is most true what some say, though it seem not the proper construction, or interpretation of the words, while they would thus read and expound them, *Shall I give, or offer in sacrifice my first born? This would be my transgression,* (it would be a very great wickedness and not fit for me to do;) *or shall I offer for a sacrifice the fruit of my body? this would be the sin of my soul;* and how shall I do this great wickedness? It is certain, that however with the greatest zeal and shew of desire to be reconciled to God, they should have pretended, and been willing to have done any such thing, (and ought if he had required to have been willing) yet this (as the case stood) had been but more and more to provoke not to appease him, by offering such things never by him required, as though of the greatest esteem in their own eyes, yet were to him an abomination, however in their Idolatrous worship they were commended and looked on as most meritorious acts. And therefore this question, for what end soever put by the Prophet in their person doth so necessarily include a negative answer [No, thou shalt not come before the Lord with such things; he will not be pleased with thy giving such things] that taking it as granted, he doth not farther insist on it, but proceeds in positive terms, to instruct them what is pleasing to God, and what good for them to do, and required, that they may in acceptable manner come before him, and that they may find acceptance with him.

8 *He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

*He hath shewed thee, O Man, what is good, &c.* ] This is an answer given by the Prophet to the question in the preceding words, put as in the person of the People, or any of them, and gives a full resolution to the main of the question, viz. what it is wherewith the Lord would be pleased, though not such as perhaps they who would put the question in such terms as it is put, did, or would expect, for they make their question concerning things

<sup>e</sup> See Lev. v. 11. cap. xii. 8. and cap. xiv. 21. <sup>f</sup> Moreh Nevochim. lib. 3. cap. xlv. Grot. on Levit. v. 3. <sup>g</sup> Grot. de satisfactione cap. x. and on Psal. li. <sup>h</sup> Prov. xxx. 6. <sup>i</sup> Calv. <sup>k</sup> Moreh Nevochim. lib. 3. cap. xxxii. See Abarb. and so the Syriack and Arabick translations. <sup>m</sup> Jer. vii. 31.



without themselves, by what in that kind they might please him, as taking it for granted that by such things God was to be pleased: not making question of any thing within themselves, or how their own hearts and minds were to be disposed, and their conversation was to be ordered. But the answer respects only this, with exclusion of the other, as without this not worth the mentioning, and of no value, yea rather abominable in the sight of God. Their whole Flocks and Herds, yea their dearest Children would they part with all to make satisfaction for their sins,<sup>a</sup> but mention not the parting with those sins, or rectifying their inward man, and amending their waies. This in their eies was a great offer, a way to gain acceptance, but he shews them that in this they were clear mistaken, God looking to them and their behavior, not the greatness, or costliness of their offerings; and therefore that if they would in acceptable manner come before him, and have him pleased, they must bring with them, not what seems good in their own eies, but what he hath shewed them to be good, and hath required, so that without that it is in vain to talk of, or pretend to offer any other gift, though never so costly, or of things without themselves, never so dear to them.

This, except willingly, they could not be ignorant of, so that they might have made themselves answer, or not needed at all to put this question, for he had shewed it to them, and declared it in his Law, wherein he had plainly set down all that he required of them. Yet doth the Prophet summarily repeat it to them, *and what doth the Lord require of thee, but to do justly*, &c. What but these things? so as that all other things required are but in order to these, or with supposal of these, and without these neither good nor required; so where he seems to reject those Sacrifices which otherwise the law enjoined, as by them offered, he doth explain what was the main thing by him intended, and required, so as that without it the outward performances signified nothing. So *Isa. i. 11.* &c. when he had shewed that the multitude of their sacrifices to him was to no purpose, &c. he saith, *Wash ye, make you clean, put away the evill of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed*, &c. So *Jer. vii. 22, 23.* telling them that he spake not to their Fathers concerning sacrifices, he adds, *but this thing commanded I them, saying, obey my voice*, &c. And so *Amos v. 22.* &c. telling them, that he will not accept their burnt offerings, &c. that they may know, wherewith to be accepted, he adds, verse 24. *But let judgment run down as waters, and right-*

*eousness as a mighty stream.* To the same purpose, *Hos. vi. 6.* saith he, *I desired mercy and not sacrifice, and the knowledge of God more then burnt offerings*: as *Samuel* told *Saul*, *1 Sam. xv. 22.* *Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?* *Behold to obey is better then sacrifice, and to hearken then the fat of rams.*

These and the like places all aim at the same thing that the words of the Prophet here, though the terms be different, all shewing that the offering of a Mans self to God, by forsaking his sins, and ordering his conversation aright before him, is that which is good and acceptable in his sight, and required more then, and preferred before, all oblations, and outward pompous ceremonious performances or shew of worship to him; and all speak that which was before said in the law (and is noted in the Margin of our Bibles in this place,) *And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his waies, and to love him, and to serve the Lord thy God with all thy heart, and with all thy Soul, to keep the commandments of the Lord and his statutes, &c. Deut. x. 12, 13.* There being put the same question that here, *what doth the Lord require of thee?* but, with what follows as in answer to it, shews the duty required in both places to be the same, and the words to aim at the same thing, though in sound they differ.

Now the whole of that duty is here comprehended in three parts, or summed up under three heads. First, *To do justly.* Secondly, *To love mercy.* Thirdly, *To walk humbly with God.* To which will easily be reduced all the commandments of the law; those concerning our duty to our neighbour, and our behaviour towards him to the two former; those concerning our duty to God and our carriage before him to the last. *To do justly*, to give to every one, whether superiors, equals, or inferiors their due, to do in all things what is equal and right, not oppressing any, nor defrauding them, in dealing with them in any kind, not to hurt them by word, or deed, nor injure them in their persons, estates, or good name, or any thing belonging to them.

It comprehends (saith a<sup>p</sup> learned Jew) all those commands, which are concerning a Mans behaviour, or dealing, between a Man and his neighbour. <sup>q</sup> Another, saith that what it imports is justice and equity, and implies the taking away all fraud and injuriousness between Men, and likewise comprehends the avoiding such greediness in following the desires, or lusts, as is hurtful to the Soul, and such excess in pursuit even of such things as are needful, as is hurtful to the body, in as much

<sup>a</sup> See Calv. <sup>o</sup> See Psal. L. 14. <sup>p</sup> R. D. Kimchi. <sup>q</sup> R. Tanchum.

as משפט *Misphat* Judgment, right, or just dealing, is the bringing of every one that hath right to his right.

Some Christians so far extend it as to comprehend all that is due from a man to God, to men, and to himself, that in all these he give to each what is his due and right, and perform what Justice requires. Others restrain it to a mans doing justice, or judgment in judging himself impartially for his sins, not indulging to them, or sparing them for his own sake, or the love he hath to them, but condemning them in himself, and himself for them, and so labouring by judging himself, by casting away his sins and repenting of them, to prevent that he be not judged of the Lord.

In all these waies the word may be perhaps not unfitly applied, and in other like which it may in its latitude comprehend, and so (as some will have the meaning to be) to require obedience to God in all that he requires to be done (all his commandments being true, just and righteous, and the perfect rule of justice.)

But comparing these words with those that follow, vers. 10, 11, 12. we may think doing justly to be more particularly here referr'd to what is required in mens dealings between themselves, and others, or their behaviour in their dealing with them, and so are a summing up of the duties of all the Commandments of the second Table, containing our duty towards our neighbour, and requiring the performance of them, according to the rule of justice.

And if there be ought, which the rule of Charity may add in the performing of them, above what men willing to do no more then in rigour of justice they may think required of them, that is shewed in the next words to be amongst that good which God also requires of them: viz. *To love mercy*, not only to give to every one what they might in justice according to mens Laws and known right require, but to be kind, merciful, pittiful, exercising all acts of Charity and beneficence, which the Letter of the Law would not force them to, whereby they might be in any kind helpful to any, and remitting of their own right for the good of others, not being harsh, cruel, hard hearted, toward them, or exacting upon them; and this willingly, cheerfully, and out of choice, and without expecting recompense from them, as the word *Love* imports. And this also referres to the Commandments of the second Table, as the meaning of them is summed up by our Saviour, *Thou shalt love thy neighbour as thy self*, Mat. xxii. 39. *Marke* xii. 31. agreeable to that comprehensive rule of his, *All things whatsoever you would that men should do to you, do ye even so*

to them. Mat. vii. 12. and to that precept of the Apostle, *To do good, and to communicate forget not, for with such Sacrifices God is well pleased*. Heb. xii. 16. Such he here requires. For the question being put concerning what Sacrifices would be acceptable to God, the answer mentioneth not any such as were named, as by them intended, but shews this to be good, and required.

These two heads seeming thus to refer to, and comprehend the duties of the second Table, the third comprehends those of the first, viz. *And to walk humbly with thy God* [or to humble thy self to walk, or in walking with thy God.] To walk with God is to frame the life and conversation in respect to God, or for what concerns a mans behaviour before him, or towards him in all things, that may concern a man betwixt him and God, or pertains to his duty towards him: so the sense here seems to require that it be understood, though elsewhere it may seem to signify to adhere to God, and to please him, as *Gen. v. 24.* it is said *Enoch walked with God*, which by the Apostle is interpreted *he pleased God*. Hebr. xi. 5.

In, or for, such walking, it is required of a man, that he humble himself. This humbling himself or humility is requisite and is to be shewed, in his doing, in his suffering, and in his assent, or believing. In doing, by his ready taking on him his yoke, and submitting to all his Commandments without grudging, or resisting (contrary to that stiff-neckedness so often complained of in the Jews) and not looking on his own performances as profitable to God, or deserving ought from him, but saying when he hath done all, I am an unprofitable servant, I have done what was my duty to do (as our Saviour teacheth us to say, *Luke xvii. 10.*) contrary to pride, or confidence in his own doings, and requiring an abasement of himself, out of consciousness of his own ill deservings, and a reliance only on Gods mercy and goodness for acceptance, and so working out his Salvation with fear and trembling. *Phil. II. 12.*

Secondly, in suffering, viz. that he take in good part whatsoever God shall please to lay on him, and humble himself in the sight of God, James iv. 10. and under his mighty hand, 1. Peter v. 6. and in whatsoever he shall suffer according to the will of God, committing the keeping of his Soul to him in well doing, as unto a faithful Creator, 1 Pet. iv. 19. without grudging and repining against him, as if he suffered more then he deserved.

Thirdly, in his assent, and believing, by not replying in any thing against God, Rom. ix. 20. nor murmuring, nor disputing against any of his commands, *Phil. II. 14.* but readily as-

<sup>1</sup> Tirinus. <sup>2</sup> Ribera. Ch. à Castro. <sup>3</sup> See Tarnovius. <sup>4</sup> לפני משורת הדין Abarb. <sup>5</sup> See Hof. vi. 6. above cited. <sup>6</sup> Ribera. <sup>7</sup> Aben Ezra. <sup>8</sup> Ch. à Castro. <sup>9</sup> Calvin. <sup>10</sup> Heb. xii. 5. Tarnovius.

senting to all that he hath said, or required to be believed, as undoubtedly true, and to what soever he hath commanded, as necessary to be obeyed, and performed, however contrary the one may seem to mans reason, or the other to his interest, <sup>d</sup> not raising doubts, or scruples against either, and acquiescing in his revealed truths and will, without searching after the hidden things of God, or things too high for men to comprehend.

Others (most of the Jews) render the word (according to a signification of it used in their Rabbins) *to walk in secret*, i. e. in sincerity, and uprightly, as heedfully in secret, where no eye of man sees, as in publick in the sight of all, so making it their end to please God and approve themselves to him, not to make a Pharisaical shew before men, or gain applause from them. Such behaviour as our Saviour commends in Alms, Prayer, Fasting, and consequently all such acts of Piety, as require, not men, but God, which sees in secret, to be witness to, and judge of them, *Mat. vi. 1. &c.*

This little differs from the former meaning; they necessarily go together, sincerity and humility, and they cannot be one without the other, both excluding all pride, and ostentation, and stubbornness, and contradicting.

There are other Translations which render *to walk solicitous with God*, <sup>e</sup> others *to be ready or prepared to walk with God*. We need not go to prove, that the word hath these significations, as well as the two former, for as long as it signifies either of the former, either of these will be included in the meaning, and not ill express it: for whosoever walketh humbly, or sincerely with God, will be very solicitous in the performance of his duty, that he avoid all things offensive to God, contrary to his will, or word, and be very diligent also in serving him, ready to assent to all that he shall say, and to submit to all that he shall require his obedience in.

The words however taken, manifestly (as we said) refer to the Commandments of the first Table, comprehending, as <sup>a</sup> a learned Jew notes, the acknowledging of one God, and the loving him with all the heart, and with all the soul; and so plainly agrees with that sum of that Table given by our Saviour in the forecited *Mar. xii. 29, 30. The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*, the performance of which, together with the other (summing up the second Table) which there follows, but is here put in the first place, (as they cannot be separated by any that will

please God, and walk uprightly with him) the Scribe there saith, agreeable to what is here intimated, is more than all burnt offerings and sacrifices, which were never required, nor accepted, but as subservient to these necessary duties, at all times and at all places good and required, whereas those were not in themselves absolutely good, nor required, nor accepted, but with regard to time and place and other circumstances, yea when not rightly offer'd <sup>b</sup> abominated, even such as were otherwise permitted by the Law, how much more such which God commanded not, neither came into his heart, such as some in the foregoing verse mentioned. Now the Jews, or Israelites, as appears by the following verses, stood guilty of the neglect and breach of all these duties of doing justly, *v. 10. &c.* of loving mercy, *v. 12.* of walking humbly, sincerely, or carefully with God, *v. 16.* and so long as they continued so, it was in vain for them to enquire with what sacrifices they may come before the Lord, or he may be pleased and appeased. If they should offer all things most dear to them, they shall not be able to appease him, or turn away his wrath: He continues to cry out against them for their sins, and threaten them with his severe judgments, as <sup>c</sup> the following part of the Chapter declares.

9 *The Lords voice crieth unto the City, and the man of Wisdom shall see thy name: Hear ye the rod, and who hath appointed it.*

*The Lords voice crieth unto the City, and the man of Wisdom shall see thy name: Hear ye the rod, and who hath appointed it.* ] That there is difficulty in this verse appears by the different expositions that are given of it, according to the several judgments of Interpreters. The plainest amongst which seems that, which is given by divers both Jews and Christians, agreeable to what our Translators read in the Text, which a learned <sup>m</sup> Jew thus expounds; By the City is meant either *Samaria*, or *Jerusalem*, and whereas in the Text is said only *Wisdom*, there is to be supplied *Man* [the man of Wisdom] *will see thy name*, i. e. will apprehend the greatness of thy power, and learn it; and that which he cries, or proclaims, is what is said, *Hear the rod*, i. e. take notice of the punishment, and know who hath stirred it up, and prepared or ordered it, using the name of rod for punishment, because punishment is inflicted by it, or it is an instrument of punishing. <sup>n</sup> Another much to the same

<sup>a</sup> Abarbinel. <sup>e</sup> R. D. Kimchi, R. Tanchum, Abarbinel. <sup>f</sup> Vulg. Lat. & Greek, Syriack, and Arabic. <sup>\*</sup> R. Sol. <sup>b</sup> Prov. xxi. 27. <sup>c</sup> Jer. vii. 31. <sup>d</sup> See Aben Ezra, of this way of connection. <sup>m</sup> R. Tanchum. <sup>n</sup> R. D. Kimchi.



purpose, The Lords voice, that is, the word of the Prophet prophesying in the name of the Lord, cries to the City, that is, the People of the City, viz. *Jerusalem*, or *Samaria*, calling on them to return by repentance; but when the Prophet, saies he, proclaim thy words in the midst of that City, only he that is a man of Wisdom among them will see in the midst of his heart thy glorious name, and that it is meet to bow before it when the Prophet mentions it, and mentions his word, but other men will not see: and that man of Wisdom faith to them, Hear the rod, i. e. the rod of punishment, saying, hear how grievous this decree is, and hear who hath appointed this decree to bring it, for he that hath appointed it, can bring it to pass, as he hath appointed it, because there is power in his hand.

These explications seem to give the meaning of the words in the plainest sense, and most agreeable to the letter of the words, of any; yet will it be expedient for the judging of this, to take notice of others given by Interpreters both ancient and of great authority.

The Chalde Paraphrase thus expounds them, \* *With their voice the Prophets of the Lord cry unto the City, and the Teachers fear the name [of the Lord.] Hear o King and Rulers, and the rest of the People of the Land.*

A Jewish Rabbins notes, that he interprets not according to the letter: yet need we not therefore with some, who approve the sense by him given, conjecture that he read the words in the Hebrew text, otherwise then they are now given: he might take the liberty of a Paraphraser, to give more at large (not tying himself close up to the words) that which he took to be the meaning. Only we may observe, that what those before rendred *to see*, he will have to signify *fear*; and so do others also (as we shall see;) and what is by them rendred *rod* he seems to take for *scepter* (as it seems elsewhere taken) as *Psalms*. cx. 2. and so to denote the King, or Ruler to whom it belongs, and then perhaps he might take the following words to signify, And he who (or whosoever) espouses, or owns it, i. e. acknowledges himself a subject to that Scepter, or to those that hold it, which are the rest of the People of the Land. This seems nearer then to introduce a different reading (as *Grotius* doth for *ומי יעדאב* *Umi yeadab*, reading *ומי יעדאב* *Rame yeadab*.) But this man hath the liberty of a Paraphrast.

Among those that only translate, the LXX. or Greek render, *The voice of the Lord shall cry to the City, and shall save those that fear his name. Hear, o Tribe, and who shall adorn the City?* The vulgar Latin, *The voice of the Lord*

*crieth unto the City, and Salvation shall be unto them that fear thy name. Hear o Tribe, and who will approve it?*

In these it is manifest, that what is in the first mentioned Translation rendred *Wisdom*, viz. *תושיה* *Tushiah*, is taken for *Salvation*, or *safety*, not because they read the word in the Hebrew otherwise then now it is, as some think, but because they took it to signify *Salvation*, as it is elsewhere also rendred in the Greek, as *Job*. xxx. 12. and *Prov*. II. 7. both in the Greek and vulgar Latin. That likewise which is rendred *see*, they take to signify *fear*, as the Chalde doth, the words that signify the one and the other being very near in sound, and differing only in the last letter, for as *ירא* *yirah* with *ה* *He* in the end doth signify *shall see*, so *ירא* *yirah* with *י* *yod* in the end signifies *those that fear*, or are fearing. And it was anciently an opinion of a Jew of note, that the *ה* *He* or *H* in the end was but substituted for *i* or *yod* (as quiescent letters having the same sound are not unfrequently put one for the other without change of the signification) and the word had the signification of *fear*, and the sense to be, *they will learn Wisdom, that fear thy name*. Though *Aben Ezra* thought he was out, yet many we see of great authority are of the same opinion with him, so far as to take the word in the signification of *fear*.

Then as to the word *מטה* *Matteh*, which is rendred *rod*, they preferring another signification, which it elsewhere often hath, render it *Tribe*. The last word also which we render *appointed it*, the Greek rendring *shall or will adorn*, may seem to refer it to another root, viz. as if it were a future tense from *עדאב* *Adah* to *adorn*; yet it may be probable enough that they might think the word *יעד* *yead*, which more usually signifies to *appoint*, *order*, or *prepare*, might so far extend it self, as to signify also to *adorn*. And the Latin gives to it the signification of *approving*, and the Syriack of *testifying to*, rendring the whole verse, *The voice of the Lord upon the City preacheth doctrine to those that fear his name, Hear, o Tribe, him who witnesseth*; although these also may seem to refer the word to another root, as a more modern Translator, who gives it the same signification, doth seem to some to have done, viz. \* to that root from whence is *עד* *Ed* a *witness*, and is by them blamed, in regard that no such form, as the word is now read in, can thence be regularly deduced. But the Author of that modern Translation shews them to be out in their conjecture concerning his reason of so rendring it, seeing he in a \* Dictionary by him compiled, doth to the root

\* Or perhaps the voice of the Prophets of the Lord cry unto the City. † R. Solomon. ‡ Gror. § viz. *ירא* *yirah*. \* Capelus Crit. l.c. p. 277. See Buxtorf. Vindic. pag. 682. † R. Japhet in *Aben Ezra* & R. Tanchum. ‡ Munster. § See Tarnovius. \* Munster in his Hebrew Dictionary *עד* testificatus est.

or verb *רא* *yaad*, for which they supposed him by mistake to have taken another, give in the first place, as the prime of all, the signification of *witnessing*, as he will have a word from the same root also to signify, *Job. ix. 19.* as the vulgar Latin there also so rendreth it: so that if he be mistaken it is not because he mistook the root, but because he gave to the root a signification that they think it hath not, but he thought it to have.

Farther yet, by reason of the different acception of the words, much variety is there among Interpreters, both Jews and Christians. As for the Jews, *y* one of good antiquity who translated the Scriptures out of Hebrew into Arabick, renders the words, *The voice of the Lord of the Worlds crieth or proclaimeth to the City, and he that hath wisdom* [or understanding] *will proclaim in thy name* *باسمك besmekka*, or will declare thy name, *Hear the rod, and who hath threatened it* [or with it.] The greatest difference in this is, that the word rendered *shall see* he seems to render *shall shew*, or *declare*, or *make known*, although otherwise the word which he useth *يُنَادِي jonadi* in another way of construction, *viz.* not with the preposition *Be*, but with an accusative case may signify *shall*, or *will know*, or *see*, as well, as to *make known* or *declare*, and in which sense he took it may be doubted.

Another of good note ( *viz.* *R. Solomon Jarchi* ) thus expounds the words to this meaning, *The voice of the Prophets of the Lord to the City, who preach to them repentance, and the Prophet crieth or preacheth to them* [ *חושיה Tushiah* ] *wisdom, [ even the Prophet ] which sees thy name, that sets his heart to understand and see thy waies, [ so that חושיה Tushiah, wisdom, is referred to the word crieth going before ] Incline your ear, and hear the rod of revenge or punishment which shall be upon you or chastise you, which the Prophets warn you of, and hear who it is which hath appointed that revenge (or punishment) whether he hath power to make good what he hath decreed. This exposition differs but little from what we saw in the other Jews, and takes the words much in the same signification.*

But another, <sup>a</sup> a learned man, and of some antiquity, differs much in the acception of one word, *viz.* *לעיר lair*, which others render *to the City*, and interprets it *to awaken or stir up, viz. to repentance*: and that the word may so signify, and (as to the present verse, if taken by it self) would make a good sense is no doubt, but that the construction of the words so ordered, as to refer to it in the 12<sup>th</sup> verse, require that it should be a noun, and signify *to the City*, it being there said *the rich*

*men thereof*, or of it, *i. e.* the City called unto and spoken of; and none else of them therefore follow his opinion.

There is yet <sup>b</sup> another Jew of great name among his Nation, yet of latter standing then any of the aforementioned, and who had seen what they said (and perhaps the ancient Latin too) who cavils against the first mentioned interpretation, and then gives another much different from it, and all the rest. His cavils against that interpretation are, that there is no need of saying *the voice of the Lord crieth to the City*, if it be understood that the Prophets of the Lord spake and preached concerning (or against) the City *Jerusalem* or *Samarina*; seeing it is known that this whole Book is Prophecies of the Prophet. Then that if the word *ראה יירעה* *yireeh*, shall see, be referred to the noun *חושיה Tushiah, wisdom*, it ought to have been *ראה יירעה* *Tireeh* in the feminine gender, as the noun is. Then that wisdom hath not eyes to see with, and a name is not a thing to be seen: and if it be said that here is understood *איש Ish*, the man, which is of the masculine gender, it will yet be to be objected, how it can be said that the man of wisdom shall see his name; it should be rather said, shall hear (or, hear of) thy name. The exposition that he, rejecting this, himself gives, taking the word *מטה* *Matteh*, which we render *rod* in a clean different signification, which it is also capable of, is to this purpose: That those of *Judah* and *Jerusalem* above all ought to do justly, and all that God requires, because the City *Jerusalem* was that to which above all other Cities the voice of the Lord cried, *i. e.* to which the privilege of Prophecy was even peculiarly belonging; and thy name, *o Jerusalem*, intimates or imports *Wisdom*, making the words *ראה יירעה* *yireeh shalem*, of which he saies the name of *Jerusalem* is compounded, *viz.* from what *Abraham* said the Lord *ראה יירעה* *yireeh* will see, and *shalem*, as the City was called in *Melchisedek's* time, and *ראה יירעה* *yireeh Tushiah*, shall see wisdom, to import the same thing, and citing in confirmation of his opinion what their Doctors say, *The air of Jerusalem makes wise. Hear ye,* both he that perverteth or turneth aside the voice of the Lord, and declineth or turneth aside himself from doing those things which are in the foregoing verse shewed, to be good and required; and he that hath espoused or addicted himself to wisdom, or that Godly course; or else, and him that hath appointed it to come upon them, so that the meaning is, He that perverteth the voice of the Lord, and turneth it contrary to what it commands, he is truly a wicked person, and worthy of much pu-

<sup>a</sup> I suppose *R. Saadias*, though he put not his name. <sup>b</sup> *R. D. Kimchi* saies his Father so interpreted it. <sup>c</sup> *Abarbinel*

nishment, but he that espouseth or taketh to himself wisdom shall be delivered from it. This is the import of his words, in which his cavils or objections against the former interpretation, are frivolous. To the first he cannot himself dissemble that there is an answer before hand given by supplying *the man*, which he cannot deny to be allowable here as well as in **אני תפילה** *Ani Taphillah*, I am prayer, i. e. a man of prayer, Ps. cix. 4. and as for the other, viz. that it were proper to say *shall hear*, not *shall see thy name*, seems captiously fought, that by disparaging that interpretation he might make way for his own; for he well knew that the word signifying *see*, is not restrained only to the sight of the eyes, but taken as well for the sight of the mind: to perceive, to understand, to be aware of, to take notice of, to observe, to consider, and the like, yea even to hear also, and what is the office of other senses, as well as of the seeing, or else why may he not as well quarrell at what is said, Jer. II. 31. *See ye the word of the Lord*; and Ex. xx. 18. *and all the People saw קולות Keloth, the voices*, or thunderings, and, *see the smell of my son*, Gen. xxvii. 27. As for his own exposition, it is so far fetched and so harsh, that few we may suppose will embrace it: and we had not need to have mentioned it, but for the great name and credit of the man, lest any should think that so famous an Expositor had said something better than others, which had not been taken notice of. It is his custom to censure others, and to strive to bring something that others had not said, but not alwaies better, as manifestly here.

There is yet difference betwixt modern Christian Interpreters, some taking the words in the same way and order of construction as they are in the text of our translation; and the difference betwixt them is from the different significations that they take the words in. The first word **חשיה** *Tu'hiab*, which is rendred *the man of wisdom* [by supplying *the man*] <sup>a</sup> others making the same supply, render *the man of safety*, or *Salvation shall see thy name*. <sup>c</sup> Others without that supply, *wisdom shall*, &c. Of the proper signification of the word more shall be said by and by.

Then the word rendred *shall see* <sup>d</sup> others render *shall fear*, which one thus explaineth: When the voice of the Lord cryeth to the City it is wisdom (or the part of wisdom) if any shall (or for any to) fear thy name, i. e. revere or dread thy Majesty. They seem to think it more proper to say *one shall fear thy name*, then *shall see*, &c. yet in this is no impropriety, *seeing* having those acceptions which

we have before seen; and to say *they shall see his name* in the Prophet that cries in his name, i. e. perceive that the name of his God is in him, that the word is not the word of man, but the word of God, and evidenceth his power and Majesty; is very intelligible language, and will amount to as much as to fear, and necessarily produce it. But it cannot be doubted that the word **יראה** *yireeh* more regularly and Grammatically signifies *shall or will see*, then *fear*.

Farther, the words rendred *who hath appointed*, <sup>a</sup> some of them render *who calls for it*, <sup>i</sup> others *who attests it*, or *bears witness to it*, and the like: but these are without difficulty reconciled.

<sup>1</sup> Others do beside the different acception of some words clean invert the construction, in the middle part of the verse, putting that last which others put first, and rendring it, *and thy name shall see, or doth see that which is*, i. e. as some of them explain it, whatsoever is done in the City, in as much as all things are open to thine eyes, and thou seest all the wickedness that is committed in the City, or the very being of whatsoever is, as it is, and whatsoever is most secret and hidden in it, therefore thou criest unto it, i. e. the inhabitants of it, and reprehendest them, and threatenest them for their evil doings, and they ought to hearken, those reprehensions and threats ought to be heard, harkened, and attended to.

That which makes them chuse thus to place the words in the construction, and to prefer this rendring before the other, seems to be, because that they suppose it to be more agreeable to analogy of Grammar, because in joyning **יראה** *yireeh* to **חשיה**, and rendring it *wisdom shall (or will) see*, the noun rendred *wisdom* is the feminine gender, and the verb *shall see* the masculine; but to this we suppose a sufficient answer hath been <sup>m</sup> already given by saying that **איש** *Ish*, a man, or *the man*, which is of the masculine gender is here understood, and so the verb answers to that. And it would be easy to illustrate it by other examples besides that already cited out of Psalm cix. 4. in which the thing expressed implies and denotes the person in whom it is, or to whom it pertains, as Prov. xiiii. 6. *Wickedness overthrows sin*, i. e. the man <sup>n</sup> of sin or sinner, and Prov. xx. 1. *Wine*, for a man of wine, with other like taken notice of by <sup>o</sup> Grammarians. And again, it is not unusual to find a verb of the masculine gender coupled with a noun of the feminine form, as in **אמר קהלת** *Amar k'heleth*, if that be to be accounted a feminine Eccl. 1. 2. and Eccl. vii. 8. *A gift destroyeth*

<sup>c</sup> See R. Tanchum on Jer. II. 31. <sup>d</sup> Munster. <sup>e</sup> See Christ. à Castro, and see Ar. Mont. <sup>f</sup> Ar. Mont. <sup>g</sup> Grot. <sup>h</sup> Jun. Tremell. <sup>i</sup> Munst. Calvin. <sup>j</sup> Jun. Tremell. Capell. Tarnov. Dutch Notes. <sup>k</sup> See Tarnovius and Buxtorf. Vindic. p. 681. <sup>l</sup> Aben Ezra. <sup>m</sup> See Glafs. Gram. pag. 488.



the heart. The noun מַתָּנָה *Mattanah* signifying gift is feminine, and the verbe יָבֵשׁ *yeabbed, destroyeth*, masc. with many others also which Grammmarians observe: so that here seems no objection in prejudice to that translation.

As for the signification of חִשְׁיָה *Tushiah*, which in our text is rendred *wisdom*, and they render *that which is*, it will be convenient to speak something, because it will have influence on all the Translations for adjusting them. It is taken to come from a verb יָשָׁה *yashab* (though not in use, but יָשָׁה *yesh* put for it) which signifies *to be or exist, or be in being, or have existence*, and this noun thence derived to signify primarily *being, existence, solidity, or firmness*, and thence to be translated to signify the *Law and wisdom*, and any good and right action, because, saies Kimchi, the Law and wisdom remain firm and permanent when all other things turn to nothing. It is sometimes translated by our Translators *wisdom*, as here, and so Job vi. 13. and c. xii. 16. and Prov. xviii. 1. sometimes *sound wisdom*, as Prov. ii. 7. and c. iii. 21. and c. viii. 14. sometimes *substance*, as Job. xxx. 22. or as in the Margin *wisdom*, sometimes *enterprise*, or as in the Margin *any thing*, Job. v. 12. sometimes *the thing as it is*, Job. xxvi. 3. or *that which is*, as Job xi. 6. and here in the Margin, sometimes *working* (or work) as Isaiah xxviii. 29. These are most, if not all, of the places in which this word occurs in the Scriptures, in which how it is by other Translators rendred who pleases may see, and judg which comes nearest the signification of the root. It is enough to our present purpose to see how ours have done it: and then when it shall be observed that it is equally agreeable to Grammar rules, which of the two nouns be put first in the construction, whether the noun חִשְׁיָה *Tushiah*, which the first interpretation puts foremost, as it stands in place so in construction, rendring *the man of wisdom shall see thy name*; or שְׁמֶעָה *Sheméca* thy name, which the last puts first in the construction *Thy name shall or doth see that which is*, it will be left to the Reader to chuse which he will to follow, for among all the Translations cited, these two seem the simplest and least forced. Divers, as we said prefer the latter; our Translators, that the Reader may have his liberty, give both, the one in the text, the other in the Margin; by putting the first in the text they seem most to incline to that, and upon

due consideration it may seem reason to agree with them in it to this sense, The voice of the Lord by the Prophet crieth unto the City to stir them up to repentance, and who so is wise will, O Lord (and cannot but) see thy name in that Prophet, and acknowledge him to be thy Messenger, and the word in his mouth to be thy word and not his own, while he crieth, *Hear the rod, and who hath appointed it*, hear what severe judgements are threatned against you, and who it is that threatneth them; he that is able to bring to pass whatsoever he saies, that so being aware hereof you may seek to make your peace with him by timely repentance, for as the case stands, you are in manifest danger. There are grievous sins with which he will provoke him to use great severity, and his judgments that he hath determined to bring upon you, except you prevent him by breaking off your sins by repentance, are very severe. That Gods justice and righteousness may [in all this controversy v. 2.] appear, both their sins contrary to what God requires of them, v. 8. and his judgments that he denounceth against them, are in the following verses declared, *all that he might bring them into the right way, and they might escape the danger being warned of it.*

VERS. 10. *Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?*

*Are there yet the treasures of wickedness in the house of the wicked? &c.* Such difference is there between Interpreters in the rendring of this verse also, that it cannot but seem strange, till the reason and ground of that variety be looked into. That rendring which our Translators put in the Text is agreeable to what the Chaldee Paraphrast, the ancientest of Jewish Interpreters hath, (understanding in him as well as in the Hebrew *in*, viz. in the house, or at the house, otherwise his words may sound, Is there yet the house of the wicked, treasures of wickedness?) and to what an ancient Arabick translation done out of the Hebrew hath, and some of the best Hebrew Grammarians, as well skill'd as any in their own language direct to, and diverse modern Interpreters follow. But our Translators give in the Margin another rendring also, viz. [*Is there*] yet unto every

\* See Buxt. Gram. Lib. II. cap. 10. † R. D. Kimchi here, and in Rad. where Elias Levita lies according to R. Levi Ben Geron, that this noun properly signifies any right, or good way, or law, which it is convenient for a man to count him self to, and that therefore the law and wisdom are denoted by that name חִשְׁיָה *Tushiah*. ‡ And see Diodat. and the Dutch Translation. § It would not be far from this to render, with a modern Jew, The voice of the Lord crieth, and the man of wisdom which sees thy name (i.e. the Prophet) crieth Hear &c. Aben-dan' in Michal yophe. ¶ See Calvin on vers. 6. &c. \* Abu Walid, R. Solomon, D. Kimchi. \* Munster, &c.

*man an house of the wicked?* The difference betwixt this and the former is from hence, that what is in the former rendred, *are there*, is in this rendred *every man*; and that interpretation of the word is by many likewise, both Jews and Christians abetted, viz. the rendring of the word by *man*, and then making the construction so as it is in the Marginal rendring, or [Is there] *yet a man of a house of the wicked* &c. any that hath, or, hath any man, or, every man<sup>v</sup> an house gotten by wicked means, and treasures heaped together by rapin, unjustice, and like waies, &c. or to like purpose. Another, *every man in the City is not only wicked by himself,*<sup>a</sup> *but hath also scant measure.* Another, *y O man,* is there *yet in the house,* &c. Some by the same word take to be signified not barely a man,<sup>z</sup> but a man of greater degree and dignity, and expound it, Is the man of renown and dignity, or great place among them, (or without an interrogation, the man of, &c. is &c.) yet in the house of the wicked, taking part or going shares with him in raking together by fraud and oppression, and for this means using false and scant measure, which is abominable, hateful, and displeasing unto the Lord?<sup>a</sup> Or, notwithstanding all that the Lord hath cryed, his house is still as the house of the wicked, filled with treasures wickedly gotten, &c.

<sup>b</sup> A modern Jew takes it to signify *the man*, i. e. saies he, that man of wisdom, viz. the Prophet, spoken of in the foregoing verse, and then in reference both to the preceding and following words thus expounds it, The man of wisdom that sees thy name, cryeth aloud to them in the streets and open places, Hear the rod, and who hath appointed it; and besides this he goes into the houses of the wicked to reprove them for their doings, and to warn them, and yet they give not heed unto him to turn from their evil waies; that is it which he saies, yet the man is in the house of the wicked, as much as to say, while as yet the Prophet is in the house of the wicked, wherein are treasures of wickedness and scant measure, which is abominable, crying with (or uttering) the voice of the Lord, and reproving him for his iniquity, and saying unto him, *Shall I count them pure,* &c. and threatening him with evil from the Lord, saying, *thou shalt eat but not be satisfied,* &c. even then this very while, while the man, the Prophet, reproves and warns the wicked in his house, the statutes of *Omri* are kept, and all the works of the house of *Ahab*, and ye walk in their evil counsels, and leave the good counsel of the Prophet, and will have none of his re-

proofs. This exposition, as novel and differing from all others, I thought good to set down at large, that the Reader might judge of it; perhaps he will find some harshness in it.

Another acception of the word we have yet in some Versions very ancient, and of great authority, in which it is rendred *fire*. So the Greek, coupling it with the preceding words according to their Version, *who shall adorn the City? shall fire and the house of the wicked treasure up treasures of wickedness?* &c.<sup>c</sup> So the vulgar rendring it, *as yet there is fire in the house of the impious, treasures of iniquity, and a lesser measure full of wrath.* So the Syriack also, and the printed Arab, who follows here the Greek, take it to signify *fire*; and a<sup>d</sup> learned Jew also, who expounds it, There shall be yet, or perpetually, a fire in the house of the wicked, by reason of the treasures of wickedness, &c. i. e. those treasures unjustly gotten shall be as perpetual fire to consume him, and all that he hath. This of his expounding it will be convenient to observe, that it may not be thought necessary to say, that those others which take the word in this signification did read otherwise then is now usually read in the Hebrew, viz. *חַיִּיב* *Haisb* instead of *חַיִּיב*, for it is certain that he did not, and why should it be thought they did? that he did not we shall presently see, in giving the reason of this variety of rendrings: the reason is a seeming ambiguity in one word, viz. *חַיִּיב* *Haisb* in which *יב* *ha* makes not in it self ought as to the signification, but as it is subservient to the following syllable *חַיִּיב* *Ish*, either as a particle of interrogation or admiration, according to some,<sup>e</sup> who say that the vowel *pathach* which it hath, shews it here to be; or as an article put before a noun according to others. Then the word *חַיִּיב* *Ish* written only with *aleph*, having the vowel *Chirek*, that is (i) underwrit, for being a consonant in the Hebrew language (though put as answering to A the first letter of our Alphabet, which is it self a vowel) hath no sound of it self, but according to the vowel that is joyned with it, and therefore as having here the vowel *Chirek* (i. e. i) it is read *חַיִּיב* *ish*, so if it had the vowel *Tzeri* (i. e. e) it would be read *חַיִּיב* *Esh*, which undoubtedly signifies fire, and the<sup>f</sup> fore-mentioned learned Jew thinks it, though read with *Chirek*, or i, to have here the same signification, as other words that he instanceth in, viz. *חַיִּיב* *chen*, and *חַיִּיב* *chin*, *בֵּן* *ben* and *בֵּן* *kin* have the same signification when written with *tzeri*, i. e. e, and when written with *chirek*, i. e. i, the first *grace*, the second a *son*, and so

<sup>v</sup> Grot. <sup>a</sup> Aburbinel. <sup>y</sup> Abuwalid. <sup>z</sup> R. Tanchum. <sup>a</sup> Ab. Ezra. <sup>b</sup> Abendana in Michlol yophe. <sup>c</sup> Doway Translat. <sup>d</sup> R. Joseph Kimchi, R. D. Kimchi's Father. See Kimchi in lib. Rad. in *חַיִּיב*. See James v. 3. See Ribera. <sup>e</sup> Kimchi. <sup>f</sup> Kimchi Rad. in *חַיִּיב*. <sup>g</sup> Job. xli. 12. though it be there written *חַיִּיב*.

therefore

therefore he would have it to be rendred *fire*, as likewise others (as we said;) not because they read it otherwise then it is now usually read. But others think the difference of the sound and vowell to import a difference in the signification too, and therefore looking more to the sound then the letters, take it here to be the same in signification with the word **שֵׁן**, which sounds, as this doth *Ish*, and signifies *a man*,<sup>b</sup> though that be usually written with another letter, viz. *yod* [or *i*] between **ש** and **ן**, which serves only to make the vowel longer, and otherwise makes no difference in the sound, for that it is not unusual to have that letter omitted in the expressing the vowel without altering the signification. And that so it is both here and also 11 Sam. xiv. 19. the only other place where the word is found thus written; and in both they would therefore have it signify *man* (and there our Translators seem so to have taken it.) Others, thirdly, seeing it is neither written as **שֵׁן** *Esh*, *fire*, nor **שֵׁן** *man*, take it to have a different signification from either of them, viz. the same with the word **יֵשׁ** *yesh*, and to denote that which in our language, is agreeing to it in sound, *is*, or *is there*, or in the plural number *are there*: so both here and in that other place (11 Sam. 14.) will they have it<sup>i</sup> to signify: (and by the way it may be observed, that in that place the Greek and ancient Latine so render it, though here otherwise, *It is not* (i. e. not possible) *to turn*.) And for confirmation of this makes not only the authority of the ancient Chalde Paraphrast, who, as we said, so here renders it, but the word also which he in that dialect expresses it by, viz. **אִשׁ** *Ish*, which (as also the same <sup>k</sup> in the Syriack dialect) seems made from this, only by changing **ש** *sh* into **א** *t*, as is usual in words taken in those dialects out of the Hebrew, as also **أش** *Ash*<sup>l</sup> in the Arabick here used in the ancient MS Translation, which all write this word with *Aleph* in the beginning, as here it is written, and use it to signify *is*. (It may be observed also that **שֵׁן** <sup>m</sup> written full, with all the letters that it usually hath when it signifies *a man*, is by some of the Jews said to signify *is*, or *are*, or *there be*, Prov. xvi. 24. and so there rendred by the Chaldee and Syriack Interpreters.) This rendring hath as good authority, and as probable proofs for it as any, and therefore do we look on it as well preferred to be read in the Text by our Translators, seeing it makes the clearest sense of any; and so the

words of this verse are (as indeed according to any of the Translations) a reproof of those spoken to, or of, for notorious injustice, and sins, contrary to what God requires in the first place, v. 8. viz. *to do justly*, and that whether spoken by way of question, or admiration, that after so much calling on, and warning, they should persist in their wickedness, and continue to do such things as they are charged withall; or whether as if God, in the person of a Judge, did question and examine them concerning those things, that so their guilt, and his justice in punishing them, might be made manifest. The things they are charged with are, that they retain still in their houses treasures of wickedness, goods gotten by ill and unjust means, and that for lucre sake they keep scant measures, whereby to give forth in their selling less then they should, and as it is added in the next verse, wicked or false balances, and deceitfull weights,<sup>n</sup> light ones to sell with, and heavy ones to buy with. For the *scant measure* our Translators put in the Margin *Measure of leanness*, to shew that the word so signifies literally in the Hebrew, but by that every one will easily perceive to be meant that which is scant, or less then it should be, not of just bigness: and such measure is said to be abominable, hatefull to the Lord, and highly provoking him to anger, as also are false balances and deceitfull weights, as Prov. xi. 1. *A false balance is an abomination unto the Lord*, and Prov. xx. 10. *Divers weights and divers measures, both of them are alike abomination to the Lord*. And so false balances are not good, v. 23. So Amos viii. 5. they are reprov'd for making the *Ephah* (which is the word here rendred *measure*, it being the name of the measure chiefly<sup>o</sup> of dry things) *small*, and the *shekell* *great*, and falsifying the balances by deceit. All these are contrary to the express Commandment of God, Levit. xix. 35, 36. *Ye shall do no unrighteousness in judgement, in mete-yard, in weight, or in measure: just balances, just weights, and a just Ephah, and a just hin shall ye have; and Deut. xxv. 13, 14, 15, 16. Thou shalt not have in thy bag divers weights, a great and a small, nor in thine house divers measures, &c. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God, they cannot be in themselves pure or justifiable, nor will God in any wise justify them, or account them just, as in the next words follows.*

<sup>b</sup> It is a Rabbinical descant of *Aba-binel*, that perhaps it is here written without that letter, to intimate that in the house of the wicked man, shall be a fire not blown. Job. xx. 26. which shall consume it. <sup>i</sup> See R. Sol. Jarchi, R. Isai. b. R. Levi on the 11 Sam. 14. <sup>k</sup> See de Dieu on the place. <sup>l</sup> See Kamus and Golius in **أش**. <sup>m</sup> See Kimchi, Rad. in **שֵׁן** and Schindler. <sup>n</sup> R. Solomon Jarchi, Kimchi on this place, and in Rad. Varab. <sup>o</sup> Calvin. P. Chald. Kimchi, Grotius. <sup>p</sup> Grot.



11 *Shall I count them pure with the wicked balances, and with the bag of deceitfull weights?*

*Shall I count them pure with the wicked balances? &c.* ] In the Margin our Translators put, *or, shall I be pure with? &c.* The word אֲנִי *Ezech* in the form that it is here put, may seem most regularly to signify *I shall be pure* or *just* intransitively; and if so here taken, must be understood, as if the Prophet should speak in the person of any of the people, or to shew what every one of them ought to say with himself, the question importing a denying of the thing, and to be as much as to say, *I cannot certainly be pure or just with such things,* and so implying, *As I would be counted pure therefore, I ought to put them from me, or else I shall justly be punished by God,* or as some think the letter אֲנִי *He* prefixed, signifies rather an affirmation than a question, a report of what every one of them did say, *Certainly I shall be pure though I use false balances, &c.* or with a supply of, *Wilt thou say I shall be pure, &c.* or as if the Prophet should speak in his own person, *Should I, though a Prophet, and taking heed to the rest of my waies, be pure if I used false balance, &c.* no surely; much less then, they who are otherwise also wicked, and add this to their many other transgressions hereafter mentioned, with which alone it were impossible they should be looked on as pure or innocent.

The Chalde, and Greek, and Syriack changing the person, *Shall they, or he, be justified,* seem to have had regard to the meaning more then to the word, which is in the first person, *Shall I, &c.*

Others, both Jews and Christians, as ours in the Text, take the word here to signify transitively, and to be spoken as in the person of God, *Shall I justify or account them pure, and deal with them as so?* A Christian Interpreter of great note, who takes the words in the same signification that ours do, yet proposeth another meaning, which he saies will perhaps be preferable to this purpose, *Are there yet, &c.* i. e. yet a little while and the treasures of wickedness shall not be found in the house of the wicked, &c. for they shall be violently taken from them, for God will not justify them, nor defend them in such doings, but will severely punish them for them. But the former sense seems plainer.

12 *For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth.*

*For the rich men thereof are full of violence, &c.* ] These doings of theirs, here charged on them, are <sup>a</sup> contrary to that second head of those good things which God requires of them, verse 8. viz. *to love mercy*, for to that is violence (such as he described c. II. v. 2.) apparently contrary. *For, or* <sup>b</sup> *as for the rich man, &c.* or, so it is that the rich men thereof are, &c.

[ *Thereof* ] i. e. of the City mentioned, v. 9. *are full of violence, i. e.* <sup>c</sup> have their houses filled with goods taken away from others by violence and oppression, or are wholly given to violence and oppression, even they who have enough of their own, and need not to take from others; and the inhabitants thereof, the other inhabitants thereof, saith a learned <sup>d</sup> Jew, that have not so much power in their hands, for any advantage to themselves, spare not to ly and speak deceit.

<sup>e</sup> Another expounds this of the inhabitants thereof in general, that they speak against God, or falsely concerning him, saying, *The Lord seeth us not, or the Lord hath forsaken the Earth*, as those *Ezech.* c. VIII. 12. and c. IX. 9. or as he saies, *Hof.* VII. 13. *they have spoken lies against me*, and so he makes what is here spoken contrary to that third thing required, v. 8. viz. *to walk humbly or sincerely with God*: but of their sinning, contrary to that, he seems more clearly to speak, v. 16.

13 *Therefore also will I make thee sick in smiting thee, in making thee desolate, because of thy sins.*

*Therefore also will I make thee sick in smiting thee, &c.* ] Having declared some of those sins for which he cried unto the City, he now in part describes that rod which he bad them to hear, those punishments with which he appointed to chastise them.

*I will make sick, thee* O City, or inhabitant of the City, so <sup>f</sup> supplying the person which in the Hebrew is not expressed; *in smiting thee*, I will so smite thee as to make thee sick. As thou by using violence and oppression hast made sick the heart of the poor oppressed, so will I by my <sup>g</sup> grievous and severe punishments make thee sick, or afflict thee, by a grievous stroke, and by bringing deso-

<sup>a</sup> R. D. Kimchi. <sup>b</sup> R. Tanchum. <sup>c</sup> Abarbinel. <sup>d</sup> Vulg. Lat. See R. Tanchum, Munster, Jun. Trumel. Gror. <sup>e</sup> Calvin. <sup>f</sup> Abarbinel. <sup>g</sup> R. Tanchum. <sup>h</sup> R. D. Kimchi. <sup>i</sup> R. D. Kimchi. <sup>j</sup> Barb. <sup>k</sup> Vatab. <sup>l</sup> Abarb.

lation on thy sins, or on thee for such thy iniquities, [ or as <sup>h</sup> Some according to another signification, to cause men to wonder and be astonished at my severe punishing thee for thy sins.] Instead of *I will make thee sick*, several ancient <sup>i</sup> Interpreters render, *I also will begin to smite thee*, or *I have began to smite thee*, and so also some more <sup>k</sup> modern; the occasion of which seems a likeness between חלל *Chalal* and חלה *Chalah*, the roots of those verbs, whereof one signifies *to make sick*, the other *to begin*: so that they thought the same signification to belong to both. For so *Munster* in his Dictionary shews himself to have done, putting this word, as he saies, according to the opinion of some under the root חלל *Chalal*, yet reading it, as it is usually now read, whereas more regularly it should belong, as others put it, to חלה.

14 *Thou shalt eat, but not be satisfied, and the casting down shall be in the midst of thee, and thou shalt take hold, but shalt not deliver: and that which thou deliverest, will I give up to the sword.*

*Thou shalt eat, but not be satisfied, &c.*] He here more particularly <sup>l</sup> reckons up some of those punishments with which he will strike them, and make them sick, and to languish or be wasted even to desolation. And for punishment of their greediness of heaping up more than enough by unlawful means, he threatneth that they shall eat, but not be satisfied, viz. the curse of God going along with what they eat, it shall <sup>m</sup> not satisfy nor nourish with wholesome nourishment, but shall, as the Chalde and some other <sup>n</sup> Jews add for explication of the following words, breed in thee <sup>o</sup> evill diseases, and pains in thy bowels, which shall bow thee down, and cause thee to cough and stoop. It is not meant, saies <sup>p</sup> one of them, of want or scarcity of what they might eat, but that the digestive faculty in them should be vitiated, weakned, and corrupted, that it should not perform its duty, and so though they eat they should not be satisfied. Both these are elsewhere called *the breaking of the staff of bread*, viz. the not giving virtue to nourish, and taking away sufficiency. But <sup>q</sup> others understand it of scarcity and want of what may satisfy them, that which they have to eat shall not be sufficient for that purpose: and so where the very same words occur, *Levit. xxvi. 26.* it seems to be understood: and the following

words, *thy casting down shall be in the midst of thee*, <sup>r</sup> others take as a description of a differing punishment from the former, expounding *in the midst of thee*, not of their bowels, but of their City or own Country, in that thou shalt be brought low before thy carrying into captivity, there thou shalt with many evils, which shall bring thee down, be afflicted in the Siege; or, the cause of your destruction shall not be so much from without from others, as from within your selves, <sup>s</sup> your own sins shall pull it on you, or, <sup>t</sup> though no enemy from abroad should infest thee, there shall befall thee evils at home, as in thy own bowels, by which thou shalt be consumed, and brought down through the Curse of God upon thee. These senses are not so different but that they may all be comprehended in the words.

*Thou shalt take hold, but shalt not deliver, &c.*] What they shall take hold of, and what not deliver, or what is the meaning of these phrases, is questioned. The <sup>u</sup> Jews for the most part expound it of taking hold of seed or conception, and *not delivering* to be not bringing forth a mature birth, but miscarrying by abortion, not being safely delivered; as if he should say, Thy women shall conceive and be with child, but shall miscarry, and not bring forth. The word תפלט *Tassef* is such as may be rendred either in the second person masculine, *Thou shalt take hold*, or in the third person feminine, *she shall take hold*, and so the other verb תפלוט *Taphlut*, either *thou shalt not deliver*, or *she shall not deliver*: and <sup>x</sup> some learned men like well that it should so be taken in the third person *s'e*, i. e. the woman, or thy wife. But this need not nicely to be insisted on, as making a difference; for if it be said of a Nation or Inhabitants of a City, *Thou shalt conceive but not bring forth*, it will easily be understood to be meant, *thy women in thee*, and so, *and that which thou deliverest*, i. e. those children which thy women bring forth, or are delivered of, will I give up to the sword to be slain by the enemy, and so will the second person be kept, as in the other words, *Thou shalt eat, &c. Thy casting down, &c. thou shalt sow, &c.*

<sup>y</sup> Another Jew, who makes the sense much the same, yet refers this word תפלט to another root, so as to signify <sup>z</sup> *shalt encompass* or *shut up*, meaning their wombs should through corrupt humors be as shut up. ( so it is said *Gen. xx. 18.* that God had closed up all the wombs of the house of *Abimelech* ) But this, though coming to the same purpose, yet as to the derivation of the word seems far fetched.

<sup>h</sup> Kimchi. <sup>i</sup> Greek, Syr. Arab. Vulg. Lat. <sup>k</sup> Munst. <sup>l</sup> Abarb. <sup>m</sup> Kimchi. See Druf. <sup>n</sup> See R. Solomon, and see Tarnov. <sup>o</sup> Verf. Syriac. <sup>p</sup> Abarbinel. <sup>q</sup> Ribera, G orius. <sup>r</sup> Kimchi, Dutch Notes. <sup>s</sup> Ribera, Menoch. <sup>t</sup> Calvin. <sup>u</sup> Ab. Walid, Ab. Ezra, R. D. Kimchi. <sup>x</sup> Calvin. <sup>y</sup> Abarb. <sup>z</sup> See Cant. vii. 2.

<sup>a</sup> Others by that which they should take hold of, think meant their goods, or part of them if they could : but it is manifest that what is spoken of must be *persons* from what follows, that they shall be given up to the sword. <sup>b</sup> Others, therefore, understand it of their children. <sup>c</sup> Others rendring the word a little differently, Thou shalt overtake the enemies, which lead away thy sons and daughters into captivity, but shalt not rescue them, and if thou rescue any of them, their end shall be to be destroyed by the sword. <sup>d</sup> Others yet, understanding the things spoken of to be their wives and children, and what is most precious to them, yet interpret the verb in a far different sense, viz. Thou shalt remove them out of the way, and hide them, to save them if thou canst, but shalt not be able to save them from the enemies hand; and what thou savest for a while, I will at last deliver to the sword : and it is manifest that the word is used in both these significations, whether written with **D Samech** or **W Shin**, as we said c. II. v. 6. <sup>e</sup> Others make the person spoken to, *the Land or City*, that shall endeavor to hold fast and keep safe her people, but not be able to do it.

15 *Thou shalt sow, but thou shalt not reap : thou shalt tread the olives, but thou shalt not anoint thee with oyle; and sweet wine, but shalt not drink wine.*

*Thou shalt sow but shalt not reap, &c. ]* The like judgements are threatned *Levit. xxvi. 16. and Dent. xxviii. 30.* and forward to *vers. 38, 39, 40, 41, &c. Amos v. 11. Hagg. i. 6.* <sup>f</sup> *Sweet Wine*, i. e. grapes to make sweet wine; for they are them that are troden<sup>g</sup>, not the wine it self. *Abarbinel* goes particularly to adapt the judgements to their sins against what is required *v. 8.* but not so fully to the purpose.

16 ¶ *For the statutes of Omri are kept, and all the works of the house of Abab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing : therefore ye shall bear the reproach of my people.*

*For the statutes of Omri are kept, &c. In the Margin our Translators put, or He doth much keep the statutes, &c. ]* The reason is because

the word **ישתמר** *yishtammer* is such as may signify either passively *it is kept*, or *it shall be kept*, for it is the future tense, but that is used to signify the present, and sometime also the time past, especially when it hath the letter **V** before it, which signifies *and*; or else *he doth warily keep or shall keep it*. And whereas the verb is of the singular number, and the noun joyned with it (according to the first rendring) of the plural, that is easily salved by an usual observation in such cases, by understanding *every one of the statutes*, which would be the singular, and so it is by the <sup>h</sup> Jewish Interpreters salved : and so in the second rendring, *He doth much keep, &c.* to make it agree with what precedes spoken to them in the second person, and with what follows *and ye walk* (in the plural number and second person) may be supplied, <sup>i</sup> *every one of you doth keep*.

A learned Jew here observes, that when a Nation or People is spoken to, that sometimes they are spoken to or of, in the masculine gender, sometimes in the feminine, sometimes in the singular number, sometimes in the plural; and we may add that it is likewise not unusual to <sup>k</sup> change persons without interruption in the sentence, so as that the same person may seem to be spoken of, as absent, and *so*, as present in the same sentence: and this being observed, will keep the Reader from being troubled with such seeming difference, where it occurs; and therefore the vulgar Latin and Syriack, though not observing the third person used in the Original, but rendring in the second *Thou hast kept*, may be thought to have given the meaning well enough. What <sup>l</sup> others give for the meaning, literally rendring the word in the future, *The statutes of Omri &c. will be kept*, as if it were by way of prediction, and he should say, that notwithstanding all that had been or should be said, or done to them, they would continue still in their perverseness, and run on in their wicked Idolatrous courses; seems not so proper to the place, wherein they seem charged with sins that they were already guilty of, rather then to tell them what God saw they they would do, till they had pulled upon themselves utter destruction.

The sins that they are here accused of, are the keeping the statutes of *Omri*, and the works of the house of *Abab*, and walking in their counsels, by which what is meant will easily be discerned, by looking into the History of those two Kings of *Israel*, as set down in the 16<sup>th</sup> Chapter of the first Book of Kings, where is shewed how both *Omri* and his son *Abab* set up and established such waies of Idolatry, as

<sup>a</sup> Diodat. <sup>b</sup> Ribera, Sa. <sup>c</sup> R. Sol. <sup>d</sup> Jun. Trem. l. Pisc. Tarnov. <sup>e</sup> Calvin. <sup>f</sup> Kimchi. <sup>g</sup> Aben Ezra, Kimchi, R. Tanchum. <sup>h</sup> See Pisc. <sup>i</sup> R. Tanca. <sup>k</sup> Glaff. Gram. sacr. p. 910. <sup>l</sup> See Vatabl. Calvin, Ch. à Castr.



Jeroboam had brought into Israel; and did even worse things to the perverting and extirpating the true worship of God, and from them did the Kings of Judah learn to do the like, and establish, as by a law, the like wicked waies and things as they did, among the Jews also: for so of Jehoram, King of Judah, it is said, that he walked in the way of the Kings of Israel, as did the house of Ahab, 11 Kings viii. 18. and ver. 27. of his son Ahaziah, that he did evil in the sight of the Lord, as did the house of Ahab, as also 11 Chron. xxv. 6. &c. and xxvi. 3. so of Ahaz 11 Kings xvi. 3. so of Manassch King of Judah, 11 Kings xxi. 3. so that whereas there is difference betwixt Interpreters who her the things here spoken be meant of Samaria or Jerusalem, or Israel or Judah, or both, from the words themselves there is no certain direction, for determining either on the one side or the other, except there were some way to shew whether this particular part of the Prophecy were spoken before the taking of Samaria, or after it (as some think it was) inasmuch as our Prophet prophesied in the daies of Jotham, Ahaz, and Hezekiah (in the 6th year of whose Reign Samaria was taken, 11 Kings xviii. 10.) both concerning Samaria and Jerusalem; and it is manifest that both Kingdoms were guilty of these sins, of keeping the statutes of Omri, and all the works of the house of Ahab, and walking in their counsels, as it is said of Ahaziah, that he walked in the waies of the house of Ahab, because his mother was his counsellor to do wickedly, and that he did evil in the sight of the Lord, because they were his counsellors, after the death of his father to his destruction, and he walked after their counsell, 11 Chron. xxi. 3, 4, 5.

As for these sins, they are manifestly contrary to what is required in the third place, v. 8. viz. to walk humbly or sincerely with God, whereas he required that they should acknowledge him alone the only true God, and worship him in those waies by himself prescribed, they forsaking him, set up and worshipped false Gods, according to the statutes and waies by those wicked Kings introduced, and followed therein their counsels, directions and prescriptions. What heavy judgements on their so doing should ensue the next words declare, viz.

*That I should make thee a desolation, and the inhabitants thereof an hissing, &c. Therefore ye shall bear, &c.* Here is that change of persons and numbers and genders, which we before mentioned. Thee in the second person singular, inhabitants thereof (i.e. of that City) in the third person and feminine gender, and ye

shall bear, the second person plural masculine, all spoken of the same person, viz. the City, or the Inhabitants thereof.

*That I should make thee.* That doth not here denote the final cause or intention, as if for this end God would have it so, that they should do such things that he might bring them to destruction, or that it was their intention by so doing to pull on themselves destruction, but to shew the necessary consequence from their wicked doings to his judgements, that seeing they continued perversely in such their doings, it would necessarily follow (justice so requiring) that they should by him be so punished, and he would make them a desolation, or as the Margin ° *an astonishment*, which will necessarily follow on the other, viz. when all that behold how a Nation lately so flourishing was made desolate, should be astonished (as Jer. xviii. 16. and xix. 6.) (the word indifferently signifying, and so including both) and the inhabitants thereof an hissing: That they that see what is befallen them, shall hiss at them in token of scorn and derision. The like expressions are used in several other places, as Dent. xxviii. 37. 1 Kings ix. 7, 8. 11 Chron. xx. 8. Jer. xxv. 9, and 18. and c. xlix. 18. and xlix. 17. and li. 37. Lam. ii. 15, 16.

*Therefore ye shall bear the reproach of my People.* As to the signification of these words, Interpreters do not at all differ, yet in the giving of the meaning of them in other words do much differ, some thus expounding them, *Reproach*, in lieu of that reproach wherewith ye have reproached my People, i.e. the poor innocent oppressed ones [which the violent oppressing rich and great men have reproachfully and contumeliously used] the reproach which the Heathen shall cast upon you shall be a recompense or punishment of that. ° Others, that reproach wherewith in my Law I threatned my People if they should forsake me; and those whom I had chosen to my self for a peculiar People, and done so great things for, as are called to their mind, v. 4, 5. justly deserve for their unthankfulness and rebellions against me. † Others, ye (O ye rich men, v. 12.) shall bear the reproach of having pulled all those evils on my People; they shall lay the reproach and shame on you for it. ‡ Others looking on this as spoken to the Kingdom of Judah and Jerusalem, after that Samaria was taken, and the Israelites, or ten Tribes carried captives, take it as a threat that the like should befall Jerusalem as had befallen Samaria, and that the same reproach which the ten Tribes (whom they think meant by my People) had suffered, the other two should also ere long bear, and shamefully be led into captivity, as they already were, and their

° Abarb. ° Drus. Tarnov. ° So the Syriack. † R. Tanchum, Ab. Ezra, D. Kimchi. Vatabl. ‡ Jun. Tremel. Tarn. &c. † Gro: Stokes, Ribera. ° Aba binel.

Kingdom also be laid waſt. Or that they ſhould not think to wear out the ſhame of their evil doings among other Nations, but ſhould ſtill continue to be reproached, for that being the People of God, they had forſaken him, and by their evil doings had provoked him to caſt them out of his Land. \* Some by *reproach* underſtand thoſe greater puniſhments which they ſhould bear, for that having been by God owned for his People, they had not eſteemed as they ought their priviledge, nor behaved themſelves worthy of it; (compare *Amos* III. 2.) or as the Reverend *Diodate* expreſſes it, the ignominious puniſhment for having profaned the name and title of being my People and Church by your ſins, according to what is ſaid, *Ezech.* XXXVI. 20. *And when they entred unto the Heathen whither they went, they profaned my holy Name, when they ſaid to them, theſe are the People of the Lord, and are gone forth out of his Land (and ſee Rom. II. 24.) and others perhaps otherwiſe give the meaning; ſo that the words plainly ſignifying as they are in our Tranſlation rendred, it will be left to the judg-*

ment of the Reader to take that expoſition, which he conceives to give the moſt genuine and fullſt meaning of them. What additions to, or difference from other Tranſlations are in this verſe found in the Greek, and ſuch as follow them, will not be to our purpoſe much to inſiſt on, or inquire into, that intended by us being to ſee what expoſitions the Hebrew, as now read ( of the ſincerity and incorruptneſs of which reading we make no doubt ) will admit, that ſo the Reader may take his choice, ſeeing y they that make it their buſineſs to adjuſt and juſtify that Verſion, give no good account of it; only whereas ſome, becauſe they render not of *my people*, but of *the peoples*, think they read not *עַמִּי Ammi* as is now read, \* which uſually ſignifies my people, but *עַמִּים Ammim*, which moſt frequently is uſed for peoples; it is by † others manifeſtly proved that there is no neceſſity to ſay ſo, in as much as plural numbers, though more regularly ending in *ים M*, yet often are without it.

\* Id. and ſee *Calv.* † *Calvin.* ‡ *Arab.* § *Nobilius, Capellus,* [pag. 251. † See *Buxt. vind.* pag. 626. & *Not. Micel. ad Port. Moſis,* c. 4. p. 60. *Aven. Gramm.* p. 422.

## CHAP. VII.

VERS. I. *Wo is me, for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: there is no cluſter to eat: my ſoul deſired the firſt-ripe fruit.*

**W**O is me, for I am as when they have gathered the Summer fruits, &c. ] The Prophet in the former part of this Chapter ( whether in his own perſon, or in the perſon of the Church, and company of the true worſhippers of God, as the ſtate of things in thoſe times which he deſcribes ſtood ) ſadly complains of the great and general corruption of thoſe times, which hath made \* ſome to think, that he rather ſpake by way of prediction of things as they ſhould be in the following times of *Manaſſeh*, then as they were in the daies of *Hezekiah*, that good King and great reformer of Religion, under whom he ſeems to have ſpoken theſe things: for he prophesied in the daies of *Jotham*, *Ahaz* and *Hezekiah*. But if we conſider that *Ahaz* was a very wicked King, and promoted to the utmoſt both Idolatry and all abominations of

the Heathen, and the waies of the Kings of *Iſrael*, 11 *Kings* XVI. 2, 3, &c. we may well think, that not only in his time ( in which alſo our Prophet lived and uttered part of his Prophecies ) but in the ſucceeding times of *Hezekiah* alſo ( at leaſt till the Reformation by him made ) there were great corruptions of manners among the People, as well of *Judah* as *Iſrael* ( to both which it is ſaid he prophesied ) as appears out of the Hiſtory, and the great need there was of a reformation, both of their worſhip and manners, and the great pains and care that *Hezekiah* was put to in effecting it, as appears 11 *Kings* XVIII. 4. and 11 *Chron.* XXIX. 3, &c. and his declaration of their great wickedneſs, and the heavy judgments that they had thereby pulled on *Judah* and *Jeruſalem*, expreſſed there, v. 8, 9. in much like terms as we have here, c. VI. v. 16. viz. that the Lord delivereth them to trouble, to aſtoniſhment, and hiſſing, &c. ſo that as our Prophet *Micah* even in the times of *Hezekiah* prophesied, and ſpake to all the People of *Judah*, ſaying, that *Zion* ſhould be plowed like a field, and *Jeruſalem* ſhould become heaps, by which means *Hezekiah* was moved to fear,

\* *Grot. Stokes.*

and besought the Lord, and to the utmost of his power sought to reform what was amiss, and the Lord repented him of the evil which he had pronounced against them, Jer. xxvi. 18, 19. So may it be perceived, that in the times before Manasseh, there was occasion enough for the Prophet to utter this complaint. But whatever the times that he particularly speaks of were, the corruption of them it appears was very great, which he thus both bewaileth and describeth,

*Wo is me, for I am as when they have gathered the Summer fruits, &c.* ] or as in the Margin, *as the gatherings of Summer*, as likewise the Syriack Version hath it. Some of the ancient Translations otherwise. The <sup>b</sup> Greek, *as he that gathereth ears let fall in the harvest*; the <sup>c</sup> vulgar Latin, *as he that gathereth in Autumn the clusters of the vintage*, and modern <sup>d</sup> Interpreters also differently, *as when the Summer fruits are intercepted or taken away* (so that a Traveller seeking such wherewith to refresh himself, can find none.) These all, however they differ in the expression of their meaning, yet seem not much to differ about the signification of the words in the Hebrew, but all do take the first word <sup>e</sup> *שׁוֹן* *Asphe* to have in it the signification of *gathering*, and the second <sup>f</sup> *קַיִץ* *Kaits* the signification of *Summer* or *Summer fruits*: and in the intention of the expression they likewise, as they are usually expounded, seem to agree, viz. that it is to denote the paucity of godly men then among them, that there were no such remaining among them, as were to be accounted of. So that if the words be looked on, as spoken in the Prophets own person, it will seem a complaint much like that of *Eliab*, 1 Kings xix. 10. That he, even he was left alone, that truly and sincerely worshipped God, and he could scarce find any other: or a bewailing of his condition that it was his lot to live or prophesy in such a time, wherein <sup>g</sup> there were very few good and pious men to be found. It was as hard and rare to find them as good figs or grapes <sup>h</sup> after the time of in-gathering or vintage. Which makes him wish that he had lived in those former times, when there were such as were like the first ripe fruits, excelling in their kind, and they not a few, but as a full harvest or vintage. Or if as spoken in the person of the people of God, or his Church, or Nation (as a learned <sup>i</sup> Jew speaks) which seems most convenient and agreeable to the place, then will it be a complaint of that Church or Company of the paucity of truly pious men in her, as rare and hard to find, as good fruit after the Summer fruits are di-

ligently gathered in, or clusters of grapes after the vintage: few will be found and those not very good. For so we may well suppose the quality and imperfection of those that are to be found to be in these words complained of, as well as their paucity for number. This the fore-mentioned learned Jew well suggests to us by his saying, that by the gatherings of the Summer, or Summer fruits, are meant or signified such fallings or fruits as are gathered up by the poor, which either falling in time of gathering, and so being fouled, sullied, marred, or stained, or otherwise naught, the owners think not worth the taking up, or gathering them in, but leave them behind for who so will to take them up. <sup>k</sup> So that here by this similitude seems intimated not only, that there were but few good men left, but that those few also that went for such, and had some good thing in them, yet came far short of those good men in former ages, as short as fallings or refuse fruits left behind, of those that were carefully gathered for their goodness, or some few sowre grapes left on a Vine do of such a cluster as a man would chuse to eat. (So R. Salomon observes, the Chaldee Paraphrast by the gatherings of Summer fruits to have understood while he renders the last figs ill refuse figs.) Better might be desired, but scarce found, that is it which he saies, *my soul desires the first ripe fruit*, i. e. such truly virtuous men as the primitive times did produce, such as excelled other men, as far as the first and kindly ripe fruits, do such after-growing, unkindly fruits as come not at all to maturity and perfection. That by first ripe fruit such of the best sort and most grateful in their kind are meant, is manifestly more agreeable to the use of the like expression, *Hof. ix. 10.* and to the sense of the place, then with <sup>l</sup> some to understand it of unripe fruit, not yet come to maturity: as if the Prophet should say, that seeing the scarcity of good men and difficulty to find them, he was content even with such as he could find, for he rather with earnest longing doth desire better than he could find. What reason he had for his complaint thus made in his own or the Churches name in figurative terms in the next words he farther explains, saying,

2 *The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.*

*The good man is perished out of the Earth*

<sup>b</sup> Drus. <sup>c</sup> Doway Transl. <sup>d</sup> Jun. Tremel, Pisc. Tarn. <sup>e</sup> Abarb. <sup>f</sup> Compare this expression with *Isaiah xvi. 1.* <sup>g</sup> R. Tanch. <sup>h</sup> So Jeremy xxiv. good men are represented to the Prophet by good figs, and evil men by evil figs. <sup>i</sup> Hierom. Pelican. See Christ. à Castro.



(or as in the Margin) *the godly or merciful man.*] Our English word *good* well answers to the Hebrew word in the Original חסיד *Chasid*, which signifying both a holy godly or pious man, or a kind merciful man, hath occasioned some little difference betwixt Interpreters: \* some rendring it *the holy or godly man*: † others *the kind or merciful man*. To both these is the Hebrew word applicable, and so is our English to such a one as hath regard both to his duty to God, and expresses that in an holy and godly conversation, and to his duty to man expressing that in acts of Charity or mercy and doing good to others; both these in observance of the Commandments concur to the making up חסיד *Chasid*, a good man; they will not, where there is sincerity, be separated, and such the Prophet desires to find, but can find none of them, they are perished out of the Earth or Land, (for of that part of the Earth, that Country where he lived of Judah and Israel he speaks:) such have formerly been, but now are dead and gone, and 'tis in vain to seek for them, *for there is none upright among men*. Among such as are now living in the Land, i. e. † scarcely any to be found, for that we may so understand it as to the greater part, and not precisely, that there was not any one single such man on the Earth, we may observe what the Lord answered to *Elijah*, complaining in like manner that he was left alone, and there was none that feared God, 1 Kings XIX. 14, and 19. and Rom. XI. 3, 4. and so is this complaint like those which we have, Ps. XLII. 1. and XIV. 3. and Rom. III. 10, 11, 12. which at least import the great paucity and scarceness of good and upright men, which are so few in respect of those which are otherwise, that it may in respect of the generality be said there are none such, they are lost among the multitude. That he hath just reason to say so, he farther makes evident by describing the contrary behavior of the generality, viz. † *That they all lay wait for blood, and hunt every man his brother with a net.*

*Lie in wait for blood* i. e. to take away the lives of men, or, as † some, to spoil them of their substance, and what they have, which is to them as their blood, and wherewith their life is sustained: probably both are comprehended in the name † *bloods* (for it is the plural number) and coveting of other mens goods and rapine, often endeth in cruelty and murder. That men greedy of gain may obtain their prey they will not spare to take away the life of the owners thereof, † Prov. I. 19. and by all crafty cunning and hidden means do they seek, and take occasion to effect this.

*They hunt every man his brother with a net.*] As a Hunter, Fowler, or Fisher that spreads his net, uses all arts to get his prey into it, that he may catch it, and destroy it, so do these use all possible arts, whereby they may insnare any, by whose destruction they may gain ought to themselves. This rendring is plain and proper, and the meaning of it perspicuous; yet do some (and those of the ancientest Interpreters) render otherwise, viz. *they hunt every man his brother to death or destruction*, so the Chaldee, Syriac, and vulgar Latin. The reason of this diversity is manifest to be from hence, because the word חרם *Cherem* signifies a net and also destruction, and it cannot be thought that they who rendred it according to one signification, were not aware of the other, because in other places they use it, but took that which they thought here most agreeable to the sense and meaning of the place. So they that here render it *destruction* or *death*, Habbac. I. 15. render it *net*. Here they thought it seems that of *destruction* more agreeable to what goes before *They lay in wait for blood*, and tending to the same sense. They that render *with a net*, understand the preposition כ *Be* (as if it were כחרם) they that *to destruction*, the letter ל *L*, as if it were לחרם † *Lecherem*.) The † Greek rendring the words *they afflict with affliction*, or *straiten with straitning every one his neighbour*, seem rather to have given the meaning, then to have attended to the literal signification of the words. They that seek after various readings, might perhaps say, that here instead of יצורו *yatsudw*, they hunt, they seem to have read יצורו *yatsuru* they straiten or afflict, and instead of חרם *Cherem*, a net, הרב *Hereb*, much, or some other word: but such conjectures are no safe or sure way of solving difficulties, or reconciling differences. The meaning will be otherwise well enough made up, by saying that *by straiten with straitning*, or *afflict with affliction*, they would express what is by the Prophet in figurative terms expressed, inasmuch as the Hunter's intention by laying his net, is to bring those creatures, which he would catch, into a strait, that so he may have them at his pleasure, and use them how he will.

3 ¶ *That they may do evil with both hands earnestly, the Prince asketh, and the Judge asketh for a reward: and the great man uttereth his mischievous desire: so they wrap it up.*

*That they may do evil with both hands ear-*

\* Vulg. Latin, Greek. † Jun. Tremel. Pagnin. Tig. † See Est. ut, Doway Bible, Grotius. † See Hof. IV. 2. † Christ. à Castro, Vatablus. † See Note on c. III. 10. † See Diodate's Notes on Pro. I. 19. † So Vers. Tig. † See Drus. and Schindler in חרם. † אֲחֵרֵי הַדָּבָר אֲחֵרֵי הַדָּבָר.

*nestly, the Prince asketh, &c.*] In these words, wherein he farther taxeth the great corruption, avarice, and cruelty, of such especially who were in authority, and ought to have done justice, and seen it done, and those that were rich and potent, there is some difficulty. A learned <sup>u</sup> man well versed in the language of the Scripture, confesseth that this place did long and much perplex him, that he could not satisfy himself in the interpretation of it, and perhaps was not at last satisfied. And such different expositions are brought of it, that the Reader who takes notice of them, will perhaps be put to use his best judgement and discretion, to choose which he may prefer and satisfy himself with. The former part of the verse, in which is the chief difficulty, consists briefly of these words על הרע *Al Haraa* for evil, or to do evil, כפיים *Cappaim*, hands, or both hands, להטיב *Leheitib*, to do or make good, or to do well. From the understanding of these words, and joining them in construction one with another, and either taking them, so as to make a distinct period of themselves, or in conjunction with the following words, *the Prince asketh, &c.* ariseth that diversity of interpretations: the more ancient Translations thus rendring, viz. the Greek, *for evil do they prepare (or make ready) their hands*, and so the Arabick following them; the Vulgar Latin, *the evil of their hands they call good*. The Chaldee Paraphrase, *they do evil with their hands, and do not do good*. The Syriack accordingly, *their hands are prepared (or ready) to do evil, and they do not do good*. Among more modern Interpreters there is yet more variety. Of the Jews <sup>z</sup> some thus expound the first words by themselves, also, *For the evil (or for a reward of the evil) of your hands, do ye hope that he will do good unto you?* (or, as a MS copy reads, *that I will or shall do good unto you?*) <sup>y</sup> Others taking the letter ל *L* prefixed to the last word, to import here, as sometimes it doth, *for, or instead of*, thus, *for the evil of your hands*, because it is to you instead of doing good, is, or shall this come: or as <sup>2</sup> another expounds it, *For evil two hands*, i. e. *two portions, instead of doing good*, i. e. they render double of evil, for, or instead of, good. This seems very obscure, and would be plainer thus, *for doing, or to do evil*, i. e. *They do of evil twice as much as they do of good, or double evil to what, or instead of what, they should do of good*.

<sup>a</sup> Others will have the words to be thus expounded, *They set themselves as for the evil that is in their hands, that they may do it well*, i. e. *confirm it, or do it effectually or thoroughly,*

*that they may take bribes*: so that in their opinion the meaning of the word, *to do well*, is *to do firmly or thoroughly*. Against which <sup>b</sup> another of them excepts, because it is improper to say, a man may do ill well; but to that may seem an easy answer, that the doing it well, imports not any goodness in the thing that is done, but earnestness and putting to force in doing it: which in other <sup>c</sup> Languages is not unusual to say, that a man doth such a thing well, when he thoroughly and earnestly doth it, though the thing itself be not good. And therefore do ours with other <sup>d</sup> modern Translators and Expositors take this meaning. The meaning which he that excepts against this, gives, is, When any desires to have any evil, that is in the hands of any, or is done him by the hands of any, rectified, any wrong or injury done to him redressed by those that are in authority, they to do him right, require bribes and gifts; so that the remedy shall be worse to him than the damage that he hath suffered, and desires to have made good to him, and will cost him more. This meaning doth a late learned <sup>e</sup> man likewise give, viz. that it cannot be obtained of those that are in authority and place of Judicature, to defend and do right to an innocent oppressed man against him that is of wicked hands, without giving them bribes and rewards; so that the words may run, *to do good or right against him that is of wicked hands, the Prince asketh, &c.* or, *Is good and right to be done against him that is of wicked hands?* (i. e. if right be to be done, &c.) or *the hands are* (i. e. ought to be) *for doing good, or right, against evil*, or interrogatively *are the hands for doing right against evil?* but they abuse their hands, instead of doing right with them, they use them onely to take bribes, *the Prince asketh, &c.* But there seems no reason to depart from that sense which our Translators follow; understanding by *earnestly*, fully, with diligence, and the utmost of their power. It seems well to agree to the words, except we shall think it a plainer way to render it, *for evil (or to do evil) two or both hands* [viz. <sup>f</sup> are ready] or they hunt with both hands, but *to do good, the Prince asketh, &c.* that the meaning may be, They are ready with both hands, i. e. with all their might to do evil, they have two hands for that, but must be hired and largely bribed to do good. Whereas the Chaldee (as likewise the Syriack) renders, and *do not do good*. A learned <sup>g</sup> man thinks that instead of להטיב *Leheitib*, which signifies *to do good*, he read לא הטיב *Lo heitib* in two words, which signifies *he hath not done good*, but there is no necessity to say so, but rather that he read it as it is now

<sup>v</sup> Drusius. <sup>x</sup> R. Solom. see Abarb. <sup>y</sup> Ab Ezra, from R. Marinus. And see Aba b. <sup>z</sup> R. Tanch. <sup>a</sup> R. David Kimeni, and Mclal yophi. <sup>b</sup> Abarb. <sup>c</sup> See Druf. <sup>d</sup> Jun. Trem. Tig. Druf. Tarnov. and see Dutch Notes. <sup>e</sup> Lud. de Die. <sup>f</sup> Grot. Stokes. <sup>g</sup> Grot.

usually read, and took the letter <sup>h</sup> L to import, as we said some think it to do, as much as, *for* or *instead of*, and so gave the meaning of it in equivalent terms; for to say *they do evil and do not do good*, is all one with, *they do evil instead of doing good*.

*The Prince asketh, and &c.* Here are three sorts of persons accused of combining together for the perverting of justice, described by their several titles, *the Prince, the Judge, the Great one*. First <sup>h</sup> *the Prince*, i. e. either the King or chief Ruler, or the Magistrate, he that should oversee all, and look that judgement be impartially done, even he looks after bribes, and requires presents from those that seek for justice. <sup>i</sup> Others by *the Prince* understand such as are in chief authority under the King, who, because it were a shame for him to ask, do ask gifts for him. Secondly *the Judge*, he that should determine the cause and pronounce sentence according to right, without respect to persons in judgement, Deut. 1. 17. and not take any gift, Deut. xvi. 19. he is <sup>k</sup> for a reward, or asketh a reward, and is swayed by what he hopes to gain, or that which shall come to his <sup>l</sup> share of the money given, not by the merits of the cause. And the *great man*, i. e. say <sup>m</sup> some, he that is great in the Kings Court, <sup>n</sup> others the Advocate, the Pleader, or he that is to set things in order for a legal proceeding, and to inform the Judges, and instruct those that have Suits in Law, and order their Plea to the best advantage. <sup>o</sup> Others, any great, potent, or rich man. *He uttereth his mischievous desire*, or as in the Margin, *the mischief of his soul*, i. e. either the mischief which he hath conceived within himself; or as <sup>p</sup> some, that which shall be, or prove mischief to himself, or as divers <sup>q</sup> ancient Translations *the desire of his soul*. If the *great man* be taken in either of the two former significations, the meaning will be, either, that these three one under another, jointly conspire to set Justice to sale, not as right, but as their own gain and advantage shall require, and be advanced by, though it will end in the destruction of their souls; or as <sup>r</sup> some, (though perhaps not so appositely to the place) that whatsoever the Prince, though never so illegally, requires from any, both the Judge and the great man do further his desire in it, and care not what, how contrary to Law, Right, and Justice soever they say, or pronounce in his behalf for effecting his designs, out of hope and advantage to themselves too, and that they may share in the gain. But if it be taken in the third signification, then the meaning will be, that the *great* or rich man,

who hath in his mind or desire to get any thing by wrong from any other <sup>s</sup> poorer or weaker than himself, and who hath done wrong in any kind, seeing both the Prince and Judge have both their hands open to receive gifts and bribes, is not afraid or ashamed to utter what mischievous design he hath in his mind, being sure of their assistance in whatsoever he desires; and so how unjust soever the cause be, yet by their mutual compliance, they make it firm on his side, or so wrap it up and involve it, that the right shall not appear. The verb <sup>t</sup> *עבטוהו* *yeabbesuho* rendered *they wrap it up*, being in the plural number, seems to include the three sorts of persons mentioned, viz. the Prince, the Judge, and the Great man, shewing that they all conspire in that which is done. The signification of it may be taken either from <sup>u</sup> *עבטו* *Abosht*, first, as it signifies a cord strongly twisted, whence is said <sup>v</sup> *Isaiah V. 18. that draw sin, as with a Cart rope*, and so it will be to twist strongly together, so as it cannot be easily undone or broken; and so the meaning will be, that the matter however weak in it self, as being altogether unjust, is by these three twisting it up made as firm and strong as a <sup>w</sup> three-fold cord, that it shall prevail against right, and not by any that hath better right on his side be dissolved; or secondly as it is spoken of a tree or bough with many thick branches or leaves folded, and as it were twisted one with another, and so to signify they branch out or divide into many branches the matter (as some learned Jews expound it) or probably, they make intricate the matter, as thick branches of trees complicated and wrapped together, so that men may not easily discern between the right and the wrong, nor distinguish one from the other. Agreeable to which meaning seems the rendring of the Vulgar Latin, *they trouble it*, i. e. confound, or, make confused the matter: and this signification is agreeable to that of the word <sup>x</sup> *عَبَث* *Abatha* in Arabick, to mingle together or confound, in which language likewise <sup>y</sup> *عَفَث* *Aphatha* with change of the *b* into *p* or *ph* is to twist or rest, although in this signification also it may be understood as the former, to make difficult or hard to be solved. Then the Pronoun affixed to that Verb which signifies *it*, is regularly applicable so <sup>z</sup> *הוּא נפשו* *Havoth Napsso* rendered *his mischievous desire*, or *mischief of his Soul*, i. e. that mischievous unjust design which the great rich man hath conceived in himself, and now utters, that by the assistance of the Prince and Judge whom he hath gained by promise of bribe, it may be

<sup>h</sup> Abarb. <sup>i</sup> Kimchi. <sup>k</sup> R. Tanch. <sup>l</sup> R. D. Kimchi. <sup>m</sup> Idem. <sup>n</sup> Abarb. <sup>o</sup> Calvin, and R. Tanch. <sup>p</sup> Kimchi, R. Tanch. <sup>q</sup> Chald. Greek, Syriac, and Latin. <sup>r</sup> Ribera, and Christ. a Castro. <sup>s</sup> See Chap. II. 1, 2. <sup>t</sup> Aben Ezra refers it to the People that hear it, and readily confirm it with their suffrages <sup>u</sup> See Ecclef. iv. 12. <sup>v</sup> See Grotius. <sup>w</sup> Ab. Walid, & R. Tanch. <sup>x</sup> R. Tanch.



justified and made to prevail against any that oppose it.

This signification of *mischievous*, or naughtiness, or calamity, or destruction, or the like is agreeable to the often use of it in the Scripture; that other, which some ancient Interpreters (as we said) give it, is confirmed by the frequent use of the same word *הוה* *Hawa*, in the Arabick tongue, in that notion of *desire*.

[In the *Francfort* Edition of the Greek Bible 1597, it is observed in the Notes or various Lectures, that this verse, &c. in the Greek differs much from the original Hebrew, and so it doth both from that and all other Translations (except such as were out of the Greek) that it will be in vain to seek to reconcile them; it being there read *and the Judge speaks peaceable words, it is the desire of his Soul, and I will take away*, &c. But it is more our business to see what the Hebrew will bear, and what renderings best agree with it.]

4 *The best of them is as a briar: the most upright is sharper then a thorn-hedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity.*

*The best of them is as a briar, &c.*] Of them, whether of those forenamed, the Prince, the Judge, and the Great man (as some) or more generally, of all the whole multitude of the People, of the present generation (agreeably to what was said v. 2.) is like a briar, or thorn; and he that is the most upright among them, is as a bough of thorns out of an hedge made of thornes, or sharper (as is well supplied) then a thorn-hedge. Both these words rendred *briar* and a *thorn-hedge* are joined together, *Prov. xv. 19.* and there rendred *an hedge of thornes*. So mischievous are they, that there is no dealing with them without receiving hurt from them, as he that meddleth with thorns, or handleth, or goes through a thorn-hedge cannot escape either having his hands pricked, or his flesh or clothes rent, or receiving some mischievous.

*The day of thy watch-men and thy visitation cometh, &c.*] The word *מצפיה* *Metzappeh*, as likewise *צופה* *Tzopheh* (from the same root signifying to look abroad or about, to spy, and sometimes to look for, or expect, &c.) properly signifying a watch-man, one that is set in some eminent place to look about and spy what he can discover, as the approach of enemies, or other comers to a place, or any like-

lyhood, or occasion of danger, and give report thereof to the Inhabitants, that they may be aware of it, is in the Scripture applied to Prophets from the likeness of their office, who were also anciently called *seers*, 1. *Sam. ix. 9.* as *Ezek. iiii. 17.* and *xxxiii. 7.* as for the same reason it may be attributed to other Teachers or Governors, who have oversight and care of People, or ought to watch for their good, and take care, or warn them to take care to prevent any evil, that they may see coming on them: and of such Governors, is the word by some understood. Now what titles or epithets soever did belong to true Prophets, no doubt, false Prophets did pretend to and take to themselves, and those that were deluded and seduced by them would attribute to them. Accordingly is this name here understood by some of true Prophets, by some of false ones. Those that understand it of the true Prophets, thus give the meaning; *The day of thy watch-men*, i. e. which the Prophets, whom God gave as watch-men to thee to warn thee of the danger and destruction, which, if thou shouldst continue in thy sinfull courses, would certainly come upon thee; did forewarn and tell thee of, is now (because thou obstinately goest on in them) come, is now at hand, and thy visitation, the time that God will visit and punish thee for thy iniquities, is (according to their words) come.

Now (suddenly) shall be their perplexity either of those mentioned, the Prince, the Judge and great man, and such as before indulged all liberty and freedom of wickedness to themselves and perplexed others, or, more generally as if he had said to the People, now shall your perplexity be, now shall you be brought to confusion; such change of persons being not unusual in speaking to, or of any. Those that understand it of the false Prophets, give it either thus, 1. The day of thy false Prophets, who made thee trust on lies, thou shalt now see what it will prove, whether good or bad. For behold the day of visitation for thine iniquities is come, now shall be their perplexity, i. e. the perplexity of those false Prophets: or as others explain the same meaning, in the day wherein thy false Prophets said that all things should be happy and prosperous unto thee, shall thy visitation come, i. e. God shall punish thee, and now shall they be perplexed in mind, i. e. God shall punish them for the injury done by them to the poor. And to this interpretation seems reducible the Chalde Paraphrase, and others explaining it, in the day that thou didst expect

<sup>a</sup> Abarb. <sup>b</sup> Vatab. in fol. <sup>c</sup> Chald. <sup>d</sup> R. Tanch. vulg. Lat. <sup>e</sup> Compare it with 11 *Sam. xxxiii. 6, 3.* <sup>f</sup> Calv. Pareus. <sup>g</sup> Ab. Ezra. <sup>h</sup> Draf. Grot. Rib. &c. <sup>i</sup> Ab. Ezra. <sup>k</sup> R. Tanch. <sup>l</sup> R. D. Kim chi. <sup>m</sup> Vat. edit. 4<sup>o</sup> & 8<sup>o</sup>. <sup>n</sup> R. Salomon Jarchi.

or look for good, the day of the visitation of thy wickedness cometh. Or else <sup>2</sup>y <sup>m</sup> The day of thy false Prophets, the day wherein they shall be punished; shall come; for shortly shall come the day of thy visitation. To which is reducible the exposition of others, who explain it in the day of, (i. e. <sup>a</sup> when thou shalt see) the day, that is, the destruction of thy Prophets, know that thy punishment is come: (where by Prophets I suppose he must mean false Prophets.) The like way of construction follow <sup>o</sup> they, who (as we said) understand by watch-men, the Governors, Princes, or Magistrates. To either of these expositions agree the words, as in our Translation read. But a <sup>p</sup> Jew of later standing, who had seen what those ancients said, pretends to give a properer meaning of the words, and denying the word which is rendred watch-men, to be put here as a title either of true or false Prophets, will have the words thus rendred (as still having respect to those afore named, the Prince, the Judge, the Great man, joining together in seeking for bribes and gain, and setting justice to sale.) In the day (or all the time) that they are looking after, (for so sometimes the word may signify, viz. to expect or look for,) or expect thee to bring to them gifts or rewards: heed shall be given to thee, cognisance of thy cause shall presently be had, and no longer: when they have gotten all they can, and they expect no more from thee, thou mayst seek for justice, but no regard shall be had to thee, or notice taken of thy cause. But now the Land being laid desolate, they shall be in perplexity, and have no more occasion of spoiling in matter of Judicature. This man (as hath been elsewhere said) loves to go different from others, and to pretend to understand the words better than they did: but however his meaning may please any, his construction of the words here seems harsh. Another <sup>q</sup> Jew ancients than he (but whose works have never yet been printed) taking the word watch-men, in its more literal sense, thus expounds it, The day cometh, or is at hand, that thy watch-men (those that are set on high places, to spy or discover afar off what is coming and give report thereof) <sup>r</sup> shall say, thy visitation cometh, i. e. the enemy or thy punishment cometh. Or else, saith he, the day of thy watch-men, i. e. the enemies who expected or waited for thy destruction, i. e. the time that they waited for, and the day wherein thou shalt be visited with punishments for thy evil doings. Now shall you be brought to perplexity and confusion. With

this man (as to the first way) agrees also a Christian <sup>s</sup> interpreter of good note, who expounds it, The day of war, when thou shalt set watch-men on thy walls, cometh, suddenly shall men be in a hurry or tumult. If this meaning please any, the words in our Translation may be accommodated to it also.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

Trust ye not in a friend, put ye not confidence in a guide, &c.] The word אלוף Alluph rendred a guide, is: else where put to signify a Prince, a great man, a chief man, or leader, &c. and so is by <sup>u</sup> some here taken. Against which a learned <sup>x</sup> Jew excepts, as not well agreeing to this place, where he complains of the defect of faithfulness, and friendship amongst men, and the falseness and fraud that was amongst those who were of nearest relation, and had greatest ties of friendship betwixt them: and thinks therefore the word here to be much of like signification with the foregoing, friend, and to denote a companion, or familiar friend and acquaintance, with whom a man hath used most familiarly to converse. Which is the mind also of a learned Christian, viz. <sup>y</sup> Lud. de Dieu. Another learned <sup>z</sup> Jew, understands it of an Elder Brother, viz. as he that ought to be the leader and director of the rest of the family. <sup>a</sup> Another takes it to signify here an husband, who is by that title else where called in respect of the wife, viz. אלוף Alluph, the guide of her youth <sup>b</sup> Prov. II. 16. that so as in the next words, the husband is counselled not to trust his wife; so in these, the wife should be cautioned not to trust her husband, <sup>c</sup> to shew the great corruption of the times, when man and wife must beware of one another. This exposition may seem perhaps too nice, though of a serious man. To any of these significations, will our English word, Guide, well fit, whether any superior by whom we ought to be faithfully directed, or any equal, whose advice we would take and trust, and repose our selves with confidence in.

That Jewish Doctor, Abarbinel, who as before we said loves to go different from other Expositors, here by a friend, understands, the Judge before mentioned, by a guide, the Prince, and that these he forbids to put any trust in, yet withall warns a man not to speak ill of

<sup>m</sup> Vatab. in fol. & Munst. <sup>n</sup> Lud. de Dieu. <sup>o</sup> Calv. Par. <sup>p</sup> Abarb. <sup>q</sup> R. Tanch. <sup>r</sup> So also may Ab. Ezr.'s words be understood. <sup>s</sup> C. Italio. <sup>t</sup> N. Fuller Conc. MS. <sup>u</sup> Græc. Vul. Lat. Lyra, Vatab. <sup>x</sup> R. Tanch. See Chal. Par and Syriac. <sup>y</sup> On the place, and on Psal. LV. 13, 14. <sup>z</sup> R. D. Kimchi. See Munst. Var. Grot. <sup>a</sup> Ab. Ezra. <sup>b</sup> See Chr. à Castro. <sup>c</sup> See Jer. 111. 4. <sup>d</sup> See Abarb.

them, or curse them, not so much as in the greatest privacy, betwixt himself and his wife, according to what is said, *“curse not the King no not in thy thought, and curse not the rich in thy bed-chamber.* Which exposition of his, as we can see no reason to follow, though some Christians follow it, so much less, those allegorical ones, which he brings out of former Rabbins, enigmatically applying the words to the evil concupiscence, to God, and to the Soul, and the like; which it will be much besides the purpose to rehearse, much more to make use of.

*Keep the doors of thy mouth from her that lieth in thy bosom.*] i. e. Utter not even to thy wife that which thou wouldest have to be kept secret, lest she divulge it to thy prejudice: for so wicked and false are all, neglecting all obligations, that even she that is one with thyself, will deceive and betray thee.

6 *For the son dishonoreth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a mans enemies are the men of his own house.*

*For the Son dishonoreth the Father.*] Not only those that are equal with a man, but those also that are inferior to him, and depend on him, and are by all Laws of duty most bound to respect him, and to endeavor to preserve his safety and reputation, cast off all the respects that they owe by the Laws of God and nature, as in these relations here mentioned: and are ready to do him all disgrace, despite and mischief. So that he need fear not only enemies from abroad; in his own house and family he shall find them, even among those from whom he might expect the greatest love and respect. Much the same expressions in which the Prophet here bewails the corruption of his times, doth our Saviour use in declaring such perillous times as should be under the Gospell also, *“Matth. x. 21. and vers. 35, 36. And his counsel to be wise as Serpents, and harmless as Doves, and to beware of men* (there vers. 16. and 17.) agrees well with our Prophets caution here, not to trust in any of them. By the enumeration of these several instances is made good what was said, vers. 2. *the good man is perished out of the Earth, and there is none upright among men,* and that may seem sufficient for the connexion between these and the preceding words. Yet others (not unfitly) make these words to follow as a more full explication of that perplexity which vers. 4. he

said should be upon or among them, viz. that so great it should be, as should make them forget all bonds of relation, all duties owing from one to another, and every one shifting for themselves, and looking after their own concerns and safety, take no care of, nor shew any respect to those, whom they owed most to, but so behave themselves towards them, as if they were strangers and enemies, so that there was need of cautioning them that would be safe, not to put confidence in any of them. (What some would have this caution to import, that they should not trust or put confidence in their false Prophets, *“who by fair speeches would deceive them, and with feigned words make merchandise of them,* may by way of inference be accommodated, viz. *“If the nearest relations shall not be faithfull, much less will it be safe to put trust in those whose end is to deceive; but is not that which the Letter seems to aim at.*)

7 *Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me.*

*Therefore will I look unto the Lord, &c.*] The times being so corrupt, and such danger from all sort of men, no fidelity in, no security from, even those who ought to be a mans greatest helps, and supports, what shall a man do? whither shall he betake himself for refuge? The Prophet speaking as of himself, in the person of any godly and prudent man, or of the true *“Israel, or Gods People, or Jerusalem,* or in the person of that Nation in captivity, leads by his example the way, and shews that God alone is to be trusted on in such times of difficulty, who is a rock of Salvation, a sure refuge, and in his due time will not fail to hear and answer them, who wait on him, as shall be best for them; he will not fail or frustrate their expectation, they shall not in vain rely on him.

The Prophet having hitherto denounced judgments now (according to the custom of the Prophets) *“draws towards his conclusion with consolatory words and promises.*

8 ¶ *Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.*

<sup>d</sup> Eccles. x. 20. <sup>e</sup> Ar. Mont. See Chr. à Castro. <sup>f</sup> Mar. xiii. 12. Luk. xxi. 16. Compare 11 Tim. iii. 13, 2, 3, &c. <sup>g</sup> Rom. x. 18. 11 Pet. II. 3. <sup>h</sup> Lyra. See Chr. à Castro. Ribera, Felic. <sup>i</sup> Drus. Grot. <sup>k</sup> R. D. Kimchi. <sup>l</sup> R. Tanch. <sup>m</sup> R. Kimchi.



9 *I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause, and execute judgement for me: he will bring me forth to the light, and I shall behold his righteousness.*

*Rejoice not against me O mine enemy, &c.* ] It will easily be conceived that the Prophet here speaks in the person of the Church, or Nation of the Jews, looking on her self, as now under hard pressures, and in that captivity under the hand of her enemies, which the Prophets had foretold, and bid her to expect; and in that regard comparing her self to a poor, distressed dejected woman, and her enemies to a proud, imperious, insolent dame, insulting over her, as quite cast off, and given up irrecoverably to destruction, and destitute of all hope. Who is her enemy that she speaks to? Babylon, say <sup>a</sup> many, more particularly, <sup>o</sup> which led her captive, and triumphed over her. Others understand it rather of *Idumæa*, or the Edomites, who are every where set forth as the most inveterate enemies of Israel, that had <sup>p</sup> a perpetual hatred against them. And though they themselves were not able to do them so much mischief as others; yet they made it up in spite, and when ever any calamity befell them, rejoiced greatly at it; and insulted over them, and did the best they could to help against them. *Obad.* ver. 10, 11, &c. That both of these may be here well joined under that title, may appear by what is said respecting both of them, *Psal.* cxxxvii. 7, 8. Nor will it be inconvenient to take in with them any other that did shew like hatred to the Jews at that time, and rejoiced at their calamity, all those her enemies, whose behavior towards her is described, *Lam.* II. 16, 17.

Some of the Jews will have particularly to be meant <sup>q</sup> *Rome*, or the *Romans* (whom they usually call *Edomites*, and under that name comprehend other Christians) whom they look on as their <sup>r</sup> greatest enemies, and expect and pray for their destruction more earnestly then for that of the Mahometans or any other, and have much less kindness for. But there is more then expression of their hatred to them in this their interpretation, for from this granted they would make an argument to persuade, that the Messiah is not yet come: at whose coming they expect that these their enemies shall be totally destroyed. That which she saith to her enemy is, *Rejoice not against me? &c.* She represseth the enemies taunts, and takes comfort to her self from her assurance that things shall not alwaies continue in that con-

dition with either of them, as they now are, but there shall be a change, to her for better, by the mercy of God to whom she will turn by repentance, and stedfastly cleave, and to her insulting enemy who contemned God and despitefully used his People for the worse, by his Justice in due time exerting it self, though for a while conniving at them, or making use of them for the correction of his children, and bringing about his ends for his own glory, not to give them cause of boasting of themselves, and their own might. Of such Gods method in correcting his People, and taking vengeance on those whom he makes use of as his instruments for that end when they grow proud and insolent, see *Isaiah* x. 5, 12, &c. and c. xxxiii. v. 1. *Jer.* xxx. 8, 10, &c. and other like places. As for her self she saith, *when I fall I shall arise*, <sup>s</sup> when, if, or though, I fall from my dignity, be deprived of power, or fall into calamity, I shall by Gods help be restored and raised again.

*I shall arise* ] The word is of the preterperfect tense, and word for word signifies, *I have risen*, to shew the certainty which she hath of it, <sup>t</sup> according to the usual expression of the Prophetical style, speaking of those things, which by virtue of his promise or word are to be expected, as of things already done or come to pass. This is the usual and received exposition; but there is among the Jews <sup>u</sup> one, who thinks it more convenient to take the words, *I have fallen and I have risen*, as they are in the form, so in the signification of the preterperfect tense, thus, *Rejoice not against me, o mine Enemy, because of my captivity*, in which I now am, as thinking that I shall not come out of it any more, seeing the wrath of God is kindled against me, for behold I have formerly many times fallen into captivity, as in *Egypt* and *Babylon*, and have risen or recovered from those falls, and returned from those captivities, and so shall it now be, That although I sit in darkness, the Lord shall be a light unto me, and after this darksome night shall arise (to me,) a bright light, as at other times it hath been, because this my fall hath not been a thing that hath come by chance, but by the Providence of God for punishment of my sins, to which is a determined time, and therefore when I arise he will redeem me. 'Tis true, that I do in this my captivity, bear the indignation of the Lord, because I have sinned against him, but this is not to be perpetual, but till he hath pleaded with me his controversy, and inflicted on me that punishment which I ought to bear according to mine iniquities. And so likewise is to be understood, *and execute my judgement*, i. e. that judgment which it was due to execute on me. And when

<sup>a</sup> R. Salom. Hierom. and many others. <sup>o</sup> Jer. L. 11. <sup>p</sup> Ezek. xxxv. 5. <sup>q</sup> See Vatab. Edit. 4<sup>o</sup> & 8<sup>o</sup>. <sup>r</sup> D. Kimchi, and especially Abarbanel, of whose opinion see also on Chap. v. 5, 6. <sup>s</sup> R. Ta. ch. <sup>t</sup> R. D. Kimchi. <sup>u</sup> Abarb. he

he hath made an end of doing this, then shall he bring me forth to the light, from the darkness of my captivity, and then *shall I behold his righteousness*, viz. the righteousness and mercies that he will exercise towards me. To this purpose he. But though a convenient meaning might be made of the words by interpreting those words in the preterperfect tense, and from help formerly afforded from God, faithful penitents may have assurance upon unfeigned repentance of finding the like again, when any calamities befall them, and they may to that purpose make use of these words on occasion: yet we cannot here go along with that Doctor in as much as he seems to drive at a false end, (as we have already said on this present verse) and taking the deliverance from the Babylonish captivity, which seems here particularly intended, only by the way, looks for the completion of this Prophecy by a deliverance and restauration from the captivity or exile that they are now since Christs time under, by a destruction of the *Romans* or *Edomites*, as he calls them (as we said) which he hath not from these words any ground to expect.

*When I sit in darkness*, &c. ] Darknefs is often put in Scripture to signify adversity, misery, calamity or trouble, as on the contrary light, for prosperity, joy and happiness. \* Here the unhappy condition of captivity may seem called, and compared to, darknefs, by reason of the withdrawing of Gods Providence, or its seeming to be intercepted, in comparison of what appears of it, in the time of Salvation, y although it in it self be still remaining, and shall, that darkness being dispelled, again with much lustre shew it self to the comfort of the penitent and patient sufferer. The Lord who now seeming to be withdrawn from him, hath left him as in darknefs, shall again lift up the light of his countenance upon him, and be a light and comfort unto him. In assurance of this she saith, *I will bear the indignation of the Lord*, i. e. \* she will patiently bear the punishment, that he hath seen fit to inflict on her, as being sensible that she hath justly deserved it, (saying, *because I have sinned against him*,) and will expect, till being reconciled to her, he shall *plead her cause*, and execute judgment for her sake on her Enemy, who being by God made an instrument for correcting her, insulted over her, as if she were worse then her self, and used the occasion put into her hand to wreak her own spite, not to execute Gods command. When he hath thus performed his whole work of chastisement upon her, then will he return in mercy to her, *bring her forth to light*, restore

to her comfort, and the joy of his Salvation, and she *shall behold his righteousness*, which he will exercise toward her in delivering her, and recompensing vengeance on her enemy, \* or his goodness, loving kindness, and faithfulness, the word including all. Having thus declared her own condition, and what she assures her self of, she proceeds to declare what her enemy is to expect.

10 *Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be troden down as the mire of the streets.*

*Then she that is mine enemy shall see it, and shame shall cover her which said*, &c. ] She that now \* insults over me, as if I were utterly forsaken and cast off by God, and derides me for still putting my trust in him, who she thinks either cannot or will not deliver me, seeing the good hand of God upon me, in my gracious restauration, shall in that strange alteration, which she shall see in things concerning me contrary to her desire, whereby the Lord will approve himself still my God; have enough to cover her with shame, by being frustrated in her expectation, but much more from what shall befall her self: for from the height of her pride shall she be cast down into the lowest and basest condition, to be even trod down and trampled upon with all content, as the very dirt and mire of the streets. And whereas now she cannot please her eyes more with any thing then her looking on my misery, then, on the contrary *shall my eyes behold* and look on her in her despicable condition, to their full satisfaction. See the like use of the word, *Psal.* LIV. ult. and LIX. 10. and *Micah* IV. 11. The word rendred *she shall see*, as taking it for the third person future feminine, others take for the second masculin, as likewise the following verb, and thus render the words, as in the Margin, *and thou wilt see her that is mine enemy, and cover her with shame*. But the former is the more received interpretation, and there is no reason to depart from it.

This Prophecy, if applied to *Babylon* and the *Chaldeans*, was then fulfilled when *Babylon* was taken, and their Empire destroyed by the *Medes* and *Persians*, *Dan.* V. 30, 31. and it is observable, that that great turn of their fortune was made in that very night, when *Belshazzar* with his Nobles did insult afresh and lifted up themselves a-

\* R. Tanch. y Compare Lev. xxvi. 44. \* R. Tanch. \* Druf. R. Tanch. \* See the like taunts *Psal.* xxii. 7, 8. and xlii. 10. and Mat. xxvii. 43. b Tarn.

against God, and his People that trusted in him alone, and praised their own Gods of gold and silver, &c. as 'tis in that Chapter vers. 2, 3, 4. ' They that apply it to the *Idumeans*, look on it as made good, either when they were taken also by the *Chaldeans*, not many years after *Jerusalem*, or after the return of the Jews when they were overthrown by the *Maccabees*, Lib. 1. cap. v. 3, &c. Of destruction threatened to them, see *Jeremy XLIX. 7, &c.*

Some of the Jews (as we have intimated) would have us look on it as a Prophecy not yet fulfilled, but hereafter by the destruction of the *Romans*, by whom they were since carried out of their Country, and such, under whom they are still thence detained, to be fulfilled. By their false principles on which they go, they are necessitated so to do: their Ancestors having denied and rejected Christ when he came, and God having rejected them so long since for it, which they are resolved not to acknowledg, but to persist still in like obstinacy, have nothing to pretend as a color for it, but that those Prophecies of a temporal deliverance from the hands of all their enemies to be wrought (as they would have it) by the Messiah are not yet made good. And these enemies they will have particularly to be the *Romans*, (on whom they bestow the name of *Edomites*) so passing over the Babylonish captivity, before which our Prophet spake these things, and their restoration from it, (of which he plainly prophesied that, which was by what fell out in their carrying to *Babylon*, and the destruction both of their other enemies that then insulted over them, and of *Babylon* it self afterward, and their restoring to their own Country again, evidently and signally made good;) fix new times, and uncertain periods, that so they may still foster their error, and keep up their posterity in a vain hope of having those, and the like Prophecies (which have long since been according to the true intent made good) yet fulfilled according to their own groundless desires, as they have kept themselves for many hundreds of years past.

To this purpose is it what a <sup>d</sup> Doctor of great note among them expressly saith, that the enemy here spoken of, and bidden not to rejoyce is *Rome the wicked*, under whose power their captivity had been prolonged above a thousand years (when he wrote this, and some hundreds of years are past since.) Thus I particularly take notice of, because the name *Rome* is here in some Editions of that Author left out, and in a Manuscript so blotted out as yet to appear, by order it seems of the Inquisitors.

Although by the Epithet, which is left behind, viz. the *wicked*, is sufficiently understood what they mean, to warn such as look into the Jewish writers that they do consult several Editions or Manuscript Copies if they have them at hand, if they would see what the Jewish writers say in such places where they meddle with Christians. By the same means is it, I suppose, that in another of their Commentators, *R. Salomo Jarchi*, in some Copies manuscript and printed is put, *mine enemy*, i. e. *Babel* and *Rome*, but in others is put <sup>e</sup> *Babel* and *Persia*, in others <sup>f</sup> *Aram*. In this Digression it may likewise be observed, that in some editions of the Chalde Paraphrase is here put, <sup>g</sup> *Rome mine enemy*, though in other Editions the name *Rome* is not found. And it may well (according to the conjecture of a learned <sup>h</sup> man) be thought to have by some latter Jews been put in, for adding authority to their opinion. For if *Jonathan*, the Author of the Paraphrase on this, and the other Prophets were so ancient, as he is taken to be, it is not probable that it was ever put in by himself, though in those Paraphrases of other Books which were not so ancient, it be no wonder to see such glosses of their own, agreeable to their own opinions, put in.

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from *Assyria*, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings.

In the day that thy walls are to be built, &c. ] That there is no small difficulty in this and the following verse, appears by the irreconcilably different expositions which are by Interpreters given of them, in respect both to the person spoken to, and the things which are spoken concerning that person. As to the person pointed to by the word or pronoun *thy*, on stating of which much depends the understanding of what is either promised, or threatened, some will have to be meant *Jerusalem*, or the Nation of the Jews, Gods Church or People; Others, on the contrary, the insulting enemy before mentioned, who ever she be. If *Jeru-*

<sup>c</sup> Ch. à Castro, Menoch. Tirin. <sup>d</sup> R. D. Kim. hi. <sup>e</sup> Edit. Buxt. <sup>f</sup> Last Venice edit. fol. <sup>g</sup> Ed. Venet. Bomberg. <sup>h</sup> Per. fig. Of divers things foisted into the text of the Targum, (or Chalde Paraphrase) or alt red in it, see Buxt. Lex. in רומי & שבש.



*salem* or the People of the Jews be meant, then will it be a promise of good to them, which according to some will be to this purpose. In the day that the Lord shall again build up thy walls, (or there shall be a day wherein thy walls shall be built up and) in that day shall the decree be far removed (or that day shall far remove thy decree) *i. e.* say some, the decrees and exactions of thy enemies whereby they exacted tribute of thee, or tyrannically ruled over thee, and oppressed thee: or as others, the decree made for hindring thee to be rebuilt, *viz.* the decree made by *Artaxerxes*, *Ezra* IV. 21. these shall be no longer in force against thee, but thou shalt be freed from them, and enjoy thy liberty. Others, the decree shall be far extended or go far abroad, *i. e.* the decree of punishment to be brought on thine enemies. *In that day also he shall come unto thee, &c. i. e.* say some, *he, i. e.* any of thy dispersed, captive, exile children that shall be in any of the places after named, shall come home and return unto thee: others, there shall be, that shall come unto thee from all those parts, *viz.* such shall be the glory of *Jerusalem* again after her restauration, that many of all Nations shall flock unto it. Not far from this is that exposition of some Jews, That day shall certainly be, and in it shall be subject unto thee the inhabitants of those Nations, [*i. e.* I suppose such of them as shall joyn themselves to the Jews, and joyn with them in serving their God, not as if all those Nations should be subjected to them.] This restauration of *Jerusalem* (as is by some observed) was made good, and the Prophecy corporally and typically fulfilled after the seventy years of the Babylonish captivity, when the Jews had liberty again to return to their Country, and build their City and Temple: but spiritually and principally, when the Kingdom of Christ was after his coming spread through the whole Earth, and the decree went forth far abroad, *i. e.* the doctrine of the Gospel; that decree mentioned, *Psalms* II. 7, 8. by virtue of which, he was to have the heathen given him for his inheritance, and the uttermost parts of the Earth for his possession, and by the doctrine of the Kingdom they were to be called in to him from all parts. Surely that this higher manner of the fulfilling this Prophecy, by building the spiritual *Jerusalem* *i. e.* the Church of Christ, may well be attended to, and chiefly looked on by Christians, and so compared with what is said, *Amos* IX. 11, &c. that God would raise up the Tabernacle of David which was fallen, and close up

the breaches thereof, &c. and so applied as that is, *Acts* xv. 16, 17. is not to be controverted: but we rather at present look after the plain literal fulfilling of it, which it long since so fully had, that we may on good grounds say, that the Jews in vain and without reason look for it as yet to come.

If the word *יִרְחַק* *yirchak* signify to go far abroad, and be divulged, as we have seen some to interpret it (though others question it, because it more usually signifies to be removed, or put far off) then might it, being applied to the decree of *Cyrus*, *Ezra* I. or of *Darius*, *Ezra* VI. be expounded thus, Then shall the decree for thy restauration be sent or promulged far and wide, and by virtue thereof thy children from all those parts where they are captives, shall come unto thee, though literally understood, and not only of the promulging of the Gospel, according to that exposition formerly given.

Again, it may be considered whether, by the decree, may not be understood, the decree of God by his Prophets denounced, concerning the destruction of *Jerusalem*, the captivity of the Jews, and the laying their Land desolate for their evil doing, and so the promise to be, that when God in mercy shall see time to restore again *Jerusalem*, that then the decree shall cease, be as it were laid aside and reversed, and then shall her exile children come again to her from all parts, though their Land, mean while, by virtue of that decree shall be desolate, &c.

By the decree, some who more spiritually interpret the words, understand human Laws and Traditions contrary to God, which shall give place to God's, and be removed to make way for that, and that then diverse of all Nations shall come in unto the Lord. These waies of expounding the words are there, if they be looked on as spoken to and of *Jerusalem*, as our Translators by citing in the Margin, *Amos* IX. 11. seem to do, and not without good reason. But others, as we said, will have them directed to the enemy, and then is there farther variety of expositions. Some by the enemy meaning *Babylon* or the *Chaldeans*, and thus giving the meaning, it will be a day, *i. e.* a long day, or long time ere thy ruins shall be repaired: In that day of thy being troden under, the power of sending abroad decrees among the Nations shall be far from thee, (according to that expression, *Nahum* II. 13.) *In that day he, i. e.* *Cyrus* shall come unto thee from *Assyria*, and to thy fenced Cities, and shall subject to himself the places, or Regions here described.

<sup>1</sup> R. Tanch. Vul. Lat. <sup>2</sup> Calvin and Schindler. <sup>3</sup> Chal. Paraph. Ab. Ezra, and R. Tanch. <sup>4</sup> Chr. à C stro. <sup>5</sup> Lud. de Dieu. <sup>6</sup> Id. & Ch. l. Paraph. <sup>7</sup> Calvin. <sup>8</sup> See Chap. IV. 1. 2. <sup>9</sup> R. Tanch. <sup>10</sup> Tarnov. <sup>11</sup> See Ezra. 1. and Neb. 111. <sup>12</sup> L. de Dieu, Tarn. <sup>13</sup> Caly. <sup>14</sup> Pelican. <sup>15</sup> Grot. <sup>16</sup> Var. Thy Tribute shall be far removed, or denied thee.

*And the Land, i. e. Chaldea, shall be desolate* with it's inhabitants, because of their many impieties and slaughters, and rapins, by them formerly committed. This sense is given by a great learned \* man, but seems somewhat harsh. \* Others taking the words as referred more generally to the enemy, (without particularly designing who is meant) thus, At that very time when thou shalt establish thy Kingdom, and rise up with all thy might against me, the decree of God shall be far and wide extended, and his judgment shall come on thee, who hast so contumeliously used me, from *Assyria*, &c. i. e. from one Nation to another, till all mine Enemies be destroyed. A learned <sup>b</sup> Jew, likewise taking it as spoken to the Enemy in that large sense, looks on it as a threatening from the Jewish Nation to them, that she shall be revenged on them for their insulting over her, saith that the meaning may be, At the time that you shall think to plaiter or make up your buildings, the decree of God shall be far removed from you, concerning it, i. e. he shall determine the contrary. That day shall certainly be e're long, and shall (appear made good) in the Countries here named, by their being taken by *Nebuchadnezzar*, or afterwards: *Assur* or *Assyria* being in the first place named as *Israel's* Enemy, that at that time prevailed over them, and led them captives, &c.

Others of the Jews, who look on the words as directed to the Enemy, more plainly speak out their mind, that by the Enemy they mean the Romans or Christians: so <sup>c</sup> one of them, therefore; Speaking concerning the Enemy he saith, In the day that thou thinkest to build up thy walls with the spoils of *Israel*, when thou shalt come with *Gog* and *Magog* into the Land of *Israel*, in that day shall the decree be far removed, i. e. that day shall be to thee to the contrary, and thy decree, which thou determinest over the Nations, and *Israel* which thou rulest over: *that day shall come even to thee*, That day of the salvation of *Israel* is a day of the Lord, and to thee, the Enemy shall come to destroy thee, from *Assur*, &c. and the Land shall be desolate, viz. the Land of the People <sup>d</sup> with them that dwell therein. \* Another thus expounds it, that the sons of *Edom*, i. e. the company of Christians shall come up to conquer *Jerusalem*, which, since *Titus* destroyed it, had been in their hands, and was taken from them by the *Ismaelites*, or *Mahometans*. The Kingdom of *Edom* (saith he) shall go up thither to build their walls; but the matter shall not succeed according to their thoughts, for in that day the decree shall be far removed, that is to say, The decree which was in their

hands, i. e. the custom, of taking it as at other times they had done: and how that decree shall come to be removed (or altered) he sheweth, saying, *that is a day and it shall come unto thee*, i. e. that is a day, a peculiar signal day, a day unto the Lord, and to thee, *o Enemy*, shall it come, even to thy neck shall it reach. And so he mentions that against the Kingdom of *Rome* shall come the Kingdoms of *Assyria*, and of the sons of the East, that is it which he says from *Assyria* and the fortified <sup>f</sup> Cities, which he supposes to be *Chalceab* and *Chabor*, by the River *Gozan*, and the Cities of the Medes, of which *Joseph Ben-Gerion* saies, that the People of them *Alexander* the Macedonian did shut up within the Mountains that they should not come forth. These, the Prophet saith shall now come forth against this Enemy, and by saying from *מסור Masor*, or the fortress even to the River, he intimates that the ten Tribes also which were there in restraint and captivity, shall come against them, and the other People which are in the North-East even to the River, viz. *Euphrates*, which is between *Jerusalem* and *Babel* shall all come up against them.

And because the Christians shall some remain in Ships on the Sea near the Land of *Israel*, and others be on the Land, therefore he first reckons up the People that shall come against them by Land, from *Assyria*, and from the fortified Cities, and from the fortress, and then prophesies that there shall come against them that are on the Sea, strong Nations also by Sea, which is that which he saith, and from Sea, i. e. on the Sea shall they come from Sea, and then from Mountain to Mountain, as much as to say, also of the Inhabitants of the Mountains shall come against them: and so in fine, the Land of *Israel* in which the War shall be, and multitude of People shall be gathered together, shall be desolate because of them that dwell therein, viz. those Nations which live in it for making War one with another; and all this shall be for the fruit of their doings, by which they did evil to *Israel*. And whereas the \* Chaldee Paraphrast interprets it of the Land of the Nations, that that should be desolate by reason of the slaughter and destruction of the Inhabitants, that also, saies he, is true.

Thus have we from him a long story as punctually told us, as if he had with his eyes seen it already acted, and as confidently affirmed as if his exposition were as authentick as the text it self, and had been dictated to him by the same spirit, as the words thereof were to *Micah*: but such is it as the words afford no ground for. Consider when *Micah* prophesied, and what happened after, of the taking of

\* Grot. a Bren. b R. Tanch. c R. D. Kimchi. d לך e Abarb. f 11 Kings xvii. 6. \* In the Copies that we have there is no such thing expressed.

*Jerusalem*, and the captivity of the Jews, and their restoration, and coming from all parts again to *Jerusalem*, after the Land had for seventy years been desolate for their sins; and that if there be any thing beyond this in an higher sense to be looked after, it was fully made good in the setting up the Church, the Kingdom of Christ, and by so many Nations being called into it by the preaching of the Gospel; and it will easily appear that this Prophecy hath in the utmost extent of it been long since so fulfilled, as that these Jews looking for a farther completion of it, by freeing them in such a way as they fancy from their present condition, will (as we before intimated) evidently appear to proceed only out of obstinacy to maintain and make good their groundless supposition, that the promised Messiah is not yet come, but yet to be expected as a temporal Savior, whose Kingdom should be of this World.

Beside these waies of expounding, some taking the words as directed to *Jerusalem*, or the Nation, or Church of the Jews, others to their Enemies, there is yet another, which seems to part them between them, given by one of their ancients Commentators, viz. R. Salmo Jarchi, who taking the first words as referred to the Enemy, which said, Where is now thy God? as if she also said to *Jerusalem*, The day wherein thy walls should be built, which thou expectest, the decree of that day is far removed, i. e. the time of it shall be prolonged, it shall never come: then makes the following to be the Prophets answer to this purpose, That day which you mock at, saying it is lost, it is come to nothing, is a day reserved, and kept with God, and shall not be frustrated, and shall come even to thee, O Enemy, to wast (or destroy thee) from *Assur*, which was the first, or chief of those that did us mischief, and the fortified Cities, i. e. and unto the fortified Cities, which Jonathan the Paraphrast calls *Churmani* the great; (perhaps *Armenia*) and the strong City or fortress is *Rome*, as he saith, *who will bring me into the strong City*, Psal. lx. 9. and cviii. 10. and they say in the *Midrash* of *Ellel baddebarim Rabba*, (i. e. the great allegorical exposition of *Deuteronomy*,) that is *Rome*, &c. This we give at large out of a manuscript Copy, because in the ordinary printed Copies, both the name of *Rome* and other words are wanting. And the Land shall be desolate, i. e. (saies he) the Land of the Nations.

It may seem tedious that we have reckoned up all these waies of expounding these words; but perhaps it was necessary, lest any finding any of them omitted might suspect that it had in it something apposite, or of moment for un-

derstanding the Text, which was not taken notice of.

Having now the chief of such Interpretations as are given, any may use his own judgment, and I suppose none will seem plainer, and more agreeable to the words, then the first, taking the words as spoken of, or to *Jerusalem*, or the Nation, or Church of the Jews, that to her is promised, that there should be a day, wherein her walls should be built, and in that day her exile children should come again to her from several places of their dispersion; though it should not be till after the Land, for the evil of their doings, should be desolate, and they be removed from it; before the making good of this gracious promise, that judgment or punishment afore threatened should take place for chastisement of them for their sins. The particle, V rendred *notwithstanding*, by it self signifies simply *and*: but according as the words, among which it is placed, be construed or understood, will have other meanings, as here according to our Translation, *notwithstanding*, i. e. though these things be promised, yet before they come to pass, *the Land shall be desolate*, &c. or, these things shall be, though the Land be made desolate, or as in the Margin, *after that the Land hath been desolate* these things shall be.

As for the places named in the 12<sup>th</sup> verse, there is no small difference in assigning them, Interpreters according to their exposition of the other words, seeking to fit them to it. <sup>a</sup> They that look on the words as a promise of an happy restoration of the Jews, take them as a description of those places in or about *Assyria*, and beyond it, where they were detained, and from whence they should return; whether מצור *Masor* be taken for the name of a place, or for any fortified City, and the whole Country to be denoted, both that of it which was about it's Rivers, and on or about it's Mountains, or <sup>i</sup> else a description of the Land to which they should return to possess it, by all its borders, both for length and breadth; there being in both these Countries, <sup>k</sup> places to which the words may be applied. <sup>l</sup> They that look on them as a threatening destruction to *Babylon* or the *Chaldeans*, take them as a description of those places and Countries which *Cyrus* King of *Persia* should subdue, and take from the *Chaldeans*, by the strong Cities understanding *Babylon*, *Borsippa*, and other like; by the River, *Euphrates*; by from Sea to Sea, from the Persian Gulfe to the Syrian, or that part of the Mediterranean Sea; by from Mountain to Mountain, from mount *Taurus* to mount *Carmel*. <sup>m</sup> Others look on them as a description of the Countries of those Enemies of the Jews, which bordered on their Land, as

<sup>h</sup> R. Tanch. <sup>i</sup> Tarn. <sup>k</sup> See Deut. xi. 24. Ezech. xlvii. 13, &c. Joel II. 20. <sup>l</sup> Grot. <sup>m</sup> See R. Tanch. and R. D. Kimchi.



*Egypt* (designed by the words *from Sea to Sea*) and the *Idumeans* (or *Edom*) *Moabites* and *Ammonites* denoted by *from Mountain to Mountain*, i. e. mount *Hor*, about which these Countries did ly, which *Nebuchadnezzar* should also take. According to these and the like grounds, do they appropriate the descriptions here given to different places. All that we can say is, that without doubt, when these words were spoken it was well understood what places were meant by the descriptions given of them; but now so long after, whatsoever can be said, is but by conjecture, and cannot be certainly affirmed, so as to conclude for one opinion, to the silencing and taking away pretence of probability from all others.

Having been thus long on these words, we shall not dismiss them without taking notice of what is said in the Dutch Annotations (as translated into English on the 13. verse.) viz. that by *the Land* they rendring it, *this Land*, is to be understood the land of *Canaan*, and what is said, *it shall become a desolation*, this happened first in the time of the Babylonian devastation, and afterwards in the time of the New Testament, and continueth so to this very day. In this Note seems to be some confusion, for it seems to make these two desolations, viz. that occasioned by the *Babylonians*, so many years before Christ, and that by the *Romans*, after Christ, to be one continued desolation, or both in this one Prophecy to be prophesied of, whereas the long distance of time, and the restauration of *Jerusalem* after the first devastation and the condition of the Jews coming between, shews them to be of different and distinct consideration as to the letter of what was spoken, though what was spoken of one, may in another sense be applicable to the other.

Again, what *Drusius* saith, that by some the 11, and 12. verses are understood as of denunciation of punishment to his people for their sins, and then v. 13. is to be understood of *Israel*; I know not by whom it is, or how made out. I suppose they must then understand the words as spoken to the Jews or Israelites, In the day that thou thinkest to build up thy walls and fortify thy self against thine Enemies, thy decree (or determined purpose) shall be far removed, or frustrated. In that very day wherein thou thinkest to secure thy self, shall the Enemy from all parts, and into all thy quarters come unto thee, and the Land shall be by them made a desolation, &c. The words taken by themselves might bear this sense, but as here they stand considering what went before, verse 8. &c. *When I fall I shall arise*, &c. expressions of assurance of comfort and

salvation, and what follows to the same purpose, verse the 14. to the end of the Chapter; it will appear, that if they be looked on as spoken of Gods People, they are consolatory, and a promise of good, though, that those who continue in their wickedness may not snatch at them, and thence take occasion to encourage themselves in evil, it be added, (to shew that these things shall not be made good to them, but upon repentance, and after they have been chastised for their sins, according to the Prophecy going before to that purpose) *notwithstanding the Land shall be desolate*, &c. or (this shall be) *after the Land hath been desolate because of them that dwell therein for the fruit of their doings*. If they be looked on as comminatory, they will more properly seem to belong to the insulting Enemy, as declaring what shall betide her for her pride and insolency and like behaviour.

14 ¶ *Feed thy People with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the daies of o'd.*

*Feed thy people*, or as in the Margin, *rule*, &c.] the word being used in both senses, the first simply, the 2<sup>d</sup> figuratively. A learned<sup>a</sup> Jew notes that these words uttered in form of a prayer, are a good promise, and declaration (or Prophecy) of what should be, according to the usual custom of Prophecies, that God would keep them by his Providence. On the contrary it is by<sup>o</sup> another noted on the LXXIX. and CIX. *Psalms*, that the Imprecations and curses there used, are not properly curses by him wished against his Enemies, but rather denunciations or foretelling of such evils, as God would send upon them, which he directed him, as elsewhere other Prophets, in such forms to utter. That which the Prophet either for the People, or in the name of the People asks (and by asking shews that God will so bring it to pass) is, *Feed thy People with thy rod*. The word as it more generally signifies a rod cut from a tree, to be carried in the hand, so is figuratively used, sometimes for a Scepter, sometimes for a Shepherds staff, with which he guides or directs, and orders his Sheep. And according to his using it in driving, ordering, or directing them, is his behavior towards them, expressed, (and so the behavior of Princes or Governors, who are usually compared to Shepherds towards the People, or those that are under them,

<sup>a</sup> R. Tanchum. And see R. D. Kimchi. <sup>o</sup> R. Saadias, or who else it is that translated the *Psalms* into Arabic, with some Notes upon them. MS.

likened to a flock or sheep.) So in the Arabick tongue, by one <sup>p</sup> that hath a smooth, soft, or gentle rod, or staff, is expressed, one that gently rules and guides his flock; by one that hath <sup>q</sup> a rough and hard staff, one that roughly or harshly behaves himself towards them; according to which *Psalms* II. 9. that which we render, *thou shalt break them with a rod of Iron*, is rendered by <sup>r</sup> some, *thou shalt feed or rule them with an Iron rod*, to express severe dealing toward those spoken of. Contrary to which is that *Psalms* XXI. 4. *Thy rod and thy staff, they comfort me.* \* It is an instrument both for direction, and correction, to guide, and to restrain, as the Shepherd sees to be needfull. \* And so by it here will be meant Gods care over them for their good and preservation, by directing them to what is good for them, and keeping them from evil, his watchfull and peculiar Providence over them, who are called by a Note of peculiarity his People, the flock of his heritage, as elsewhere, the Lord having taken *Israel* to be unto him a People of inheritance, *Deut.* IV. 20. and chosen them to be a special People unto himself above all People that are on the face of the Earth, Chap. VII. 6. For the Lords portion is his People, *Jacob* the lot of his inheritance. Chap. XXXI. 9. so therefore every where in Scripture called, and owned by him, viz. as his People, and so also his flock, *Isaiah* XL. 11. and *Ezek.* XXXIV. the eighth, and several other verses: and so his People, and the Sheep of his Pasture, *Psalms* C. 3. and so our Savior calls his Church, his Sheep, *Joh.* X. 27. and his flock, *Luke* XI. 32. These he praises (saith *Abarbanel*) that he will feed or govern henceforth with his own rod, and not with the rod of the Enemy, because they are, saies he, the flock of thine heritage.

Which dwell solitarily in the wood, in the midst of Carmel, &c. These words being concise, it hath caused diversity of expositions, of which before we give farther account, we may observe that the particle *in*, viz. in the wood is not expressed in the original text, but supplied as understood: and again concerning Carmel, that it is a name of a Mountain. Two Mountains are observed to be called by this name, one in the Northern part of *Judea*, near the Sea, in the confines of *Assur* and *Zebulun*, of which is mention in the History of *Elisab.* 1 *Kings* XVII. 19, 20. and 42. vers. and in the History of *Elisab.* 11 *Kings* II. 25. and IV. 25. The other more Southerly in the mid land near *Helron* in the lot of the Tribe of *Judah*, of which is mention in the History of *Saul*, 1 *Sam.* XV. 12. and in which, it is said that *Nabals* possessions were, 1 *Sam.* XXV. 2.

and to this Mountain they refer usually what is spoken by the Prophets, concerning the pastures of Carmel, as *Jer.* L. 19. *Amos* I. 2. and here: although, as a learned \* man observes, they may aptly enough be referred to that Carmel which *Elisab.* did frequent. A learned \* Jew observes that this name was given to the Mountain or place so called, as being a place of Fields, and Trees, for that the word doth otherwise signify a place of Trees, Fruits and Fields (abounding in Corn or Grasse) and therefore is so rendered elsewhere a plentiful or fruitful Field, as *Isa.* XVI. 10. and XXI. 17. and XXXI. 15. and *Jer.* IV. 26. and XLVII. 33. (so in our Translation, for in divers others the name Carmel is retained as a proper name.) The name also signifies a full green ear of Corn, as *Levit.* II. 14. and elsewhere. We may by the way also note that the word *yi jaar* rendered wood, is also elsewhere sometime joined with this word Carmel, as *Isaiah* X. 18. the glory of his wood, and of his Carmel, which ours render of his Forrest and of his fruitful Field, and XXXV. 24. the Forrest of his Carmel, as if in Carmel were a wood or Forrest. *Basban* also and *Gilead* were places noted for plenty and richness of pasture; a Land for Cattle, *Numb.* XXXI. 1. *Denter.* XXXI. 14. and elsewhere often. Again we may observe that several Interpreters do differently distinguish the words, some joining the words in the midst of Carmel, with those that go before, others with those that follow. These things being observed, we shall the better perceive the grounds on which they that give different expositions go, and how to discern or judge betwixt them.

Among the several expositions we have these, 1<sup>st</sup>, that of the Chalde Paraphrast, Feed thy People with thy word, the People of thine inheritance, in the Age (or World) which is to be renewed; (he means perhaps after their return from captivity) they shall dwell (or let them dwell) alone, which were solitary in the Wood, and they shall dwell (or let them dwell) in Carmel, and they shall feed (or let them feed) in the Land of Mathnan, i. e. *Basban*, and *Gilead* as in the days of old. In reference to this, and other expositions may be observed that it was foreprophecied as a blessing, that *Israel* should dwell alone, &c. *Numb.* XXI. 9. and *Deut.* XXXI. 1. 28. in safety and security, without dependance on other Nations, or fear from them, or mixture with them. 2<sup>nd</sup>. That of a learned Jewish \* Expofitor, which dwell, i. e. th<sup>at</sup> they may be alone in their Land, and no other People with them. In the Wood, in the midst of Carmel, i. e. Let them dwell in the Wood

<sup>p</sup> صلي العسا or صلي العسا or صلي العسا or صلي العسا Zamach'shari in lib. Afar. \* Græc. Syr. & Vulg. Lat. \* Nic. Feller Concord. \* R. Tanch. \* Bochart. de Animalibus, p. 1. lib. 2. c. 48. \* Ibid. \* R. D. Kimchi in dict. y See Chr. à Castro. \* R. D. Kimchi, taking it as by way of promise from God that it shall be so with them.

as in *Carmel*, which is an inhabited place, of Fields, Vine-yards, and Trees; as if he should say, they shall then dwell (or let them then dwell) confidently or securely in the Wood, which is a place of hurtfull beasts, and not be afraid of them, as a man that dwelleth in the midst of *Carmel* where there is no cause of fear, as he saith, *Ezek. xxxiv. 25. 3<sup>dy</sup>. They shall dwell safely in the wilderness and sleep in the Woods.* <sup>a</sup> Another of them, *Feed*, them which dwell solitarily (separated to the service of God, after that the other Nations are cut off) as [in] the Wood (or Forrest) in the midst of *Carmel*; so let them feed in *Bashan* and *Gilead*, *i. e.* all those other Countries being free to them in their possession and occupation, none hindring them, as Woods on the Mountains are free to all that will, to feed, or gather wood in them; so let those rich places be free to them. <sup>4<sup>ly</sup>.</sup> <sup>b</sup> Another, O Lord our God, *feed thy People Israel* with thy rod and staff, not with the rod of the Enemy, because they are the Sheep of thine heritage, and therefore, them dwelling alone in the Wood, in the midst of *Carmel*, *feed*, so as that these Sheep may obtain to dwell securely alone, and no other dwell with them in their Wood in the midst of *Carmel*, thereby denoting the Land of *Israel*, and *Jerusalem*, because *Carmel* was a place of good Fields and Vine-yards, and so shall the Land of *Israel* become again good, fruitfull, and green, or flourishing. *Let them feed in Bashan and Gilead*, which are Countries on the other side of *Jordan*, (as in the daies of old) when *Reuben* and *Gad*, and half the Tribe of *Manasseh* were in them.

These expositions have we from the Jews. Amongst Christians is yet farther variety. <sup>c</sup> Some to this purpose giving the meaning, *Feed thy People*, &c. those which now being scattered among strange Nations, the *Chaldeans* and others without any Pastor or guide, are as if they dwelt solitarily in a Wood exposed to dangers, do thou feed again in the midst of *Carmel*, and bring back, that they may feed again in *Bashan* and *Gilead* in their own Countries, as in the daies of old, *i. e.* in security and prosperity under thy protection, as their Fore-fathers did. This much agrees with the Chalde, and to the same sense are the words, as in our Translation read, 'perspicuously paraphrased by a learned and famous <sup>d</sup> Bishop of our Church, *In this mean time, viz. of the desolation of the Land, O God take thou care of thy People, Oh do thou feed and govern them by thy gracious protection, lead thou this flock of thine heritage, which now dwell solitarily in the wilderness of their captivity, into the midst of thy fruitfull pastures of Carmel, let*

them feed in the rich Fields of *Bashan* and *Gilead*, as in former times. Others, though not differing in the signification and sense of the words, yet diversly pointing them, <sup>e</sup> make part of them the words of the Prophet, part the words of God, as if the Prophet having said, *Feed thy People with thy rod*, &c. which dwell solitarily in the wood, God should answer in the midst of *Carmel* shall they feed, and in *Bashan* and *Gilead*, *i. e.* they shall be brought back from their captivity, and possess their rich Land again, as formerly from their coming to it out of *Egypt* till their captivity. Or, as some <sup>f</sup> others, the Prophets words are, *feed thy People*; &c. which now dwell in their captivity, as in a wood, (feed them I say) in the midst of *Carmel*; and Gods answer, *they shall feed in Bashan and Gilead* to the same sense that before. <sup>g</sup> Others, feed them dwelling in the wood of their captivity among the *Chaldeans*, as securely as if they were in the midst of *Carmel*; then adding by way of assurance, when thou hast brought them back they shall feed in *Bashan*, &c. <sup>h</sup> Others, that dwell solitarily in the wood, *i. e.* without mingling themselves with other Nations, that they may serve thee alone, &c. These all agree in this at least, that they make the first words to be the words of the Prophet by way of petition to God, and so including a prophecy of what shall be accordingly. But there is a learned <sup>i</sup> Commentator, who looks on them all, as the words of the Prophet to *Israel*, bidding them, and so comforting them with assurance that they should, feed their own People, their own Sheep, as they had, for the time of their captivity, fed their Enemies Sheep, served them; but should hereafter be their own men, look in safety, security, and liberty after their own affairs in their own Land. [But this exposition is not so agreeable to the words, as that we should forsake that wherein others agree to follow it. However in this all hitherto agree, that the words contain a Prophecy of the Jews return from captivity to their own Land, and that they should there be in security under the protection of God, live in plenty and prosperity, and be supplied with all things good for them, as Sheep in those rich pastures under the conduct of a good and carefull Shepherd. <sup>k</sup> Others take other waies, looking on the words as the words of God the Father to Christ, bidding him to take care of his Church, and to feed them with Evangelical food: or <sup>l</sup> at least as the words of the Prophet to Christ, praying him that he would bring *Israel* into his Church, and feed and guide them, though destitute of help, like Sheep in Woods. <sup>m</sup> Others, as the words of

<sup>a</sup> R. Tanch. <sup>b</sup> Abarb. <sup>c</sup> Pelican. Calvin. Chr. à Castro &c. <sup>d</sup> Bishop Hall's par. <sup>e</sup> Ribera. <sup>f</sup> Tirin. <sup>g</sup> Chr. à Castro. <sup>h</sup> Ibid. <sup>i</sup> Sanct. <sup>k</sup> See Chr. à Castro. <sup>l</sup> See Diodat. and Pisc. <sup>m</sup> Jun. Tiem.



God to the Pastors of the Church, Christs fellow labourers, prescribing to them how they should take care of the flock, of which he had made them overseers, under the Type of the ancient Church. "Others, as the words of the Church to Christ, the chief Shepherd of the Church praying him that he would feed his People, *i. e.* his Church scattered all abroad upon the Earth, and hated by the children of this World, (with his staff) *i. e.* his word and spirit, those his flock of Sheep, as they are often compared, that dwell alone as a separated People, not intermixed with the rest of the World, with Sects and Hereticks, (for which reason they are also often persecuted and driven into solitudes) and yet living in safety and confidence against all Enemies, and Hell gates under the protection of their Shepherd, &c. But though these are pious meanings, yet we look on as more apposite to our purpose, and giving the natural meaning of the words, the former expositions, and among them, that ° Paraphrase, <sup>with</sup> as we said, is agreeable to them, as in our Translation read, making the persons, speaking, spoken to, and of, the Prophet, God, and the Nation, or at least the Church of the Jews, implying (as we said) a prophecy, or gracious promise of return out of captivity to their own Land, and that under the protection of God, taking care of them as his People, his flock and Sheep, they should enjoy all things necessary, and conducing to their well being in abundant manner, set forth by a similitude of Sheep feeding in those rich Pastures named. Although withall it cannot be doubted that all these good things promised to the Jews are in a higher manner made good to the Church of Christ, and all faithfull believers rescued from sin and Satan, and brought back into his Fold; who, as he saith, *shall be saved* under his protection, *and go in and out*, be kept in safety and security, and find pasture, *i. e.* spiritual food for their Souls of his word and Sacraments, and all things conducing to their comfort and eternal good. And to this ultimate fulfilling of this Prophecy under Christ, doth the Chaldee Paraphrase seem to point, making them as a prayer to God that he would feed his People with his word, in the age that was after to be renewed, as above was said. This Paraphrase is said to have been composed some thirty years before Christ. This place will be well illustrated by comparing it with another, promising the same blessings in very like expressions, *Jer. l. 17, 18, 19.*

15 *According to the daies of thy coming out of the Land of Egypt will I shew unto him marvellous things.*

*According to the daies of thy coming out of the Land of Egypt, &c.]* These words are generally looked on, as spoken in the person of God, in answer to that former petition of the Prophet, *Feed thy People, &c.* assuring him that he will so do; and that he may not doubt of it through any seeming difficulties, puts him in mind of those former great things which he had done for their Fathers in bringing them with his mighty power out of *Egypt*, with mighty signs and wonders. He that could do that, can do this; his power is still the same; of that they cannot doubt, and he assures them he will do it; though considering their forlorn condition, how low, and weak they are, how many and potent their Enemies, and what great obstacles are in the way, it cannot be done without shewing unto them marvellous things, like those of old, such as shall be wonderous in their own eyes, and in the eyes of all that behold them: so that they shall say among the Heathen, *The Lord hath done great things for them*, *Psal. cxxvi. 2.* yea that in some respects that which God would do, in their bringing back from *Babylon*, and their other dispersions, and their wonderful restoration, should be rather more marvellous, then what he did in the daies of their coming out of *Egypt*, appears by what is said, *Jerem. xvi. 14, 15.* *Behold, the daies come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the Children of Israel, out of the Land of Egypt; But the Lord liveth that brought up the Children of Israel, from the Land of the North, and from all the Lands, whither he had driven them, and I will bring them again into their Land that I gave unto their Fathers.* With much the like words, *Chap. xxi. vers. 7, 8.* which seem to make as if in, and for effecting the latter deliverance, even greater marvels were wrought and greater power shewed then in the first. For what reasons it may be so said, will not be to our present purpose to enquire, our present words representing them as alike marvellous; and they were both manifestly ° types of that greater deliverance by Christ wrought, and those more marvellous things by him done, for the delivering of his People from the power of Hell and the Devil. And so may we look on the words both here, and in those places of *Jeremy*, as directing us to that wonderful deliverance, for a fuller and higher completion of these Prophecies, then was either by the deliverance in bringing them out of the Egyptian bondage, or Babylonish captivity, though more immediatly the words point at those, and in this the expressions of the Jews themselves will concur, *viz.* that the final completion of these Prophecies, is to be by what should be done by Christ or the Messiah. So

° Dutch Notes. ° Bishop Hall's Par. ° Tarnov.

*Kimchi* on *Jeremy* xvi. 14, 15. saith, that what is there said shall be made good in the daies of the Messiah, (as likewise *Abarbinel*, as being the opinion of their ancients Doctors.) But mean while, though thus far in words they agree with us, yet in the application of them to the matter spoken of, there is a vast and irreconcilable difference. For we say, that as for any temporal deliverance by these words foretold, it was made good in a marvellous manner by bringing back the dispersed Jews from the Babylonish captivity. But as for that more marvellous delivery, by this typified and given them to look for under the Messiah it is wholly spiritual (his Kingdom being not of this World) and hath been accordingly fulfilled by rescuing his People (and those as well Gentiles, as Jews) from a worse captivity under a more potent Enemy, then either the Egyptian of old, or Babylonian afterward, even the Devil, and the power of Hell. But the Jews, that they may look for, by vertue of these Prophecies, a temporal restitution from the captivity they are now under, since their rejecting of Christ, passing by that deliverance from the Babylonish captivity, as a small thing, though God set so signal a character on it, apply the words to that which they yet expect, without any grounds of a promise to be wrought for them, by their Messiah's subduing all Nations to them, especially the Christians, whom they hope to see totally cut off, as hath been above said, and his making them Lords over them in this World. We have already seen those marvellous things done, and still doing, which make us expect no other of a different kind, which would indeed be less then what hath been already done. *Thy coming out of Egypt.* <sup>¶</sup> Thine, O Prophet, or People, in thy Fathers. *I will shew unto him.* <sup>¶</sup> i. e. the People of Israel. The change of persons spoken to in Scripture is frequent, and doth not alter the meaning: all is meant of the People.

16 ¶ *The Nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf.*

*The Nations shall see, and be confounded at all their might, &c.* <sup>¶</sup> These again seem to be the words of the Prophet, describing the effects of those marvellous things that God would work: so unlikely was it that the Jews being in that low and servile condition, which they were brought to in the Babylonish captivity, should be restored to be again a King-

dom, and flourishing Nation, that the Nations seeing what marvellous things God had shewed in restoring them, could not but wonder, and be confounded to see all their own might, which they trusted in, brought to nothing; and those whom they so much despised to be advanced to that height, and power, that they are not able to hinder or hurt them; some by *their might*, understanding the might of the Enemies themselves, others, the might of the People that are saved. And the manifests signs of their confusion, and consternation should appear, in that *they should lay their hand upon their mouth*, be silent and mute, as not knowing what to say, nor daring to speak against God or his People, nor able to contradict what they saw. With this expression may be compared, Chap. *III.* 3, 7. and *Exod.* xi. 7. *Jos.* x. 21. *Judg.* xviii. 19. *Job* v. 16. and *xxi.* 3. and *xl.* 4. *Psal.* cvii. 42. And that *their ears should be deaf*: so ungrateful should be the things that they heard, as that they should be astonished by hearing them, and being not able to bear them, even stop their ears against them, as wishing themselves even rather deaf then to hear such marvellous things, as God had done for those whom they hated. This their confusion is also expressed in the next words.

17 *They shall lick the dust like a Serpent, they shall move out of their holes like worms of the Earth: they shall be afraid of the Lord our God, and shall fear because of thee.*

*They shall lick the dust, as a Serpent, &c.* <sup>¶</sup> Those insolent Enemies who erst while so proudly insulted and triumphed over Gods People, and magnified their own strength, shall now be brought to the lowest, and most abject condition, as if they were worms and no men: which is elegantly set forth by these expressions, *They shall lick the dust as a Serpent*: so cast down shall they be, so humbled as not to be able to raise up themselves, and so through fear behave themselves, as if they were condemned to the same posture and food, with that accursed creature. The like expression have we, *Psal.* lxxii. 9. *Isaiah* xlix. 3. *And they shall move out of their holes like worms (or creeping things) of the Earth.* The word ירָגְזוּ *yirgeznu*, rendred, *move*, is such as is taken <sup>¶</sup> usually to signify a trembling motion, or motion with perturbation, whether spoken of a bodily moving from a place, or of the mind being moved with some passion, as of fear, or anger, or the like;

<sup>¶</sup> R. Tanchum, Calv. <sup>¶</sup> So the most. <sup>¶</sup> Jun. Trem. Tarn. Stokes. <sup>¶</sup> Gen. *III.* 14. <sup>¶</sup> Abu Walid. Kimchi. <sup>¶</sup> Nic. Ful'cr Concord.

the effects of which are commonly seen in the trembling motion, or gesture of the body also. It is therefore by <sup>a</sup> some rendered, *they shall be disturbed*: <sup>b</sup> by others, *they shall be moved with fear*, or *tremble*, or the like. The word in our Translation includes the latitude of the word, any motion with its circumstances of fear, and disturbance, or the like, which it seems here to intimate. The word מִסְגֵּרוֹת *Misgeroth* rendred *holes*, being from a <sup>b</sup> word that signifies to *shut up*, or *shut in*, properly denotes a place wherein any is so shut in, or remains, any inclosure, and may therefore be applied to a dwelling place, a Castle, or hold. It is used elsewhere for a Prison; as *Psalme cxxiii. 7.* and *Isaiah xxiv. 22.* and by some of the Jews taken for chains, as whereby Prisoners are restrained, *Psal. xviii. 45.* where ours render it *close places*, as likewise *II Sam. xxii. 46.* still the same notion of the word is retained, and so in this place, whether it be rendred (as by ours) *out of their holes*, with respect to the worms, or creeping things of the Earth; their holes being to them the places wherein they are inclosed; or as by <sup>c</sup> others in respect to the men (the Enemies) that are compared to them, their mansions, or strong holds, wherein they shut themselves up for security; it will be necessarily suggested to us that as worms, or like creeping things move themselves with confusion out of their holes, when the Earth is disturbed about them: so the Enemies of Gods People should in confusion, and tumultuously, with fear and consternation, leave their mansions, and strong holds, wherein they thought to be secure, not able to lift up themselves against God, and those by him sent against them, or made to prevail over them; <sup>e</sup> so that they shall deliver up to them the places wherein they trusted. The words are still an expression of great confusion, disturbance, and consternation, which shall befall them; and the reason of that consternation to them is in the next words given, because *they shall be afraid of the Lord our God*, &c. This is the import of the usual expositions, which are among themselves easily reconcilable. But there is a <sup>f</sup> Doctor of the Jews, who here (as often as we have elsewhere intimated) takes a different way from others, and will have the word rendred, *holes*, to signify *captivity*, (although that also would be from the same notion) and the sense to be, that the Enemies of *Israel*, being cast down wounded, shall tremble, by reason of, or in revenge of the captivity which they brought on *Israel*, God now taking vengeance on them, for the evils they did to those his People in their captivity. But his exposition

is so harsh, and violent, that few, I suppose, will follow it. <sup>g</sup> Another, by reason of their own restraint, *they shall be afraid of the Lord our God*, and *shall fear because of thee*; so submissively and humbly shall they behave themselves, through fear of God, who hath done such marvellous things in exalting those, whom they erst while trod upon, and triumphed over, and casting them themselves with all their might down to the ground; so may these words be looked on, as the cause of that great consternation in the former described, or else they may be looked on as an effect, or farther description of their consternation, that they shall now be really <sup>h</sup> affraid of God, whom before they <sup>i</sup> despised and reproached, and with fear and crouching address themselves to him, as forced to acknowledge that there is none besides him.

And *shall fear because of thee*. Here is a change of the persons; as if with admiration addressing his speech to the Lord, he now on a sudden spake to him, of whom he was speaking. Except, with <sup>k</sup> others, we should look on it as a turning to *Israel*, or the People of God, for whom he did such marvellous things to the confusion and consternation of their enemies. As if he said they shall be afraid of the Lord, whom they see to be our God, and they shall also fear thee, whom before they insulted over, saying to thee, *where is the Lord thy God?* ver. 10. now seeing him to own thee in so signal a manner by those great things that he doth for thee. The scope of his words will be still the same, *viz.* to set forth both the goodness, and the greatness of God, manifested in the marvellous things, which he doth for the delivery and exaltation of his dejected People and destruction and bringing down of their proud Enemies, both which, *viz.* the goodness and power of God, he proceeds also to admire and magnify in the following verse, in another regard, *viz.* the taking away that which was the cause to them of their former misery, (*see vers. 9.*) that so it may not prevail to keep them still miserable.

18 *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*

<sup>a</sup> Aben Ezra, R. Tanchum, &c. <sup>e</sup> Grot. <sup>f</sup> Abarb. <sup>g</sup> R. Salomo Jarchi. <sup>h</sup> Jun. Trem. R. D. Kimchi. <sup>i</sup> As Pharaoh, Exod. v. 11. and Senacherib, 11 Kings xix. 10. and here, ver. 10. <sup>k</sup> R. D. Kimchi, Druf.



19 *He will turn again, he will have compassion upon us: he will subdue our iniquities, and thou wilt cast all their sins into the depths of the Sea.*

*Who is a God like thee that pardoneth iniquity, &c.* ] Some, that they may with greater *Emphasis* give the meaning of the word *El* in our Translation simply rendred, *God*, render it, *a mighty God*: and sure the mightiness both of his power and mercy is so evidently exerted, and made manifest in the following acts mentioned, as that the Prophet by his question here put, denying (as that is the manifest force of the expression in form of admiration, or interrogation, and so therefore by <sup>m</sup> some rendred negatively,) that any besides him can do those things, asserts him to be the one onely true God, and that there is none among all that were ever worshipped by the Heathen to be compared to him, and that he and onely he, is infinite in mercy and power, and so able to do such things. The acts mentioned are, *that pardoneth iniquity*, with the others subjoynd, as concomitant, or farther explications of it. This is a Title or property which God challengeth to himself; and whereby he proclaimeth himself that he is *a God pardoning, or forgiving iniquity*, *Exod. xxxiv. 7. and Num. xiv. 18.* where the words in the Original are the same that here, and this was alwaies accounted the property of God alone: so say they, *Mar. II. 7.* [ <sup>n</sup> He giveth repentance and spareth or taketh away the punishment. ]

*And passeth by the transgression of the remnant of his heritage.* ] *Passeth by*, i. e. winketh at, and doth not rigorously enquire into it to take vengeance for it to the uttermost, but as one that <sup>o</sup> passeth by a thing that he will not take notice of, doth not impute to the remnant of his heritage their transgressions; those (say some, both <sup>p</sup> Jews and Christians) who shall be left remaining of the Jews at that time when God shall restore them from captivity. Above c. iv. 7. God promiseth to *make her that halted a remnant*, the People of his inheritance shall not so be destroyed, though they be chastised, and though the wicked be cut off from among them but that an holy seed, a <sup>r</sup> remnant shall be preserved, and saved, *Rom. ix. 27.* and to these is the promise here made, not to all in general. He that is <sup>a</sup> God *forgiving iniquity*, will yet by no means *clear the guilty*; i. e. saith the Chaldee, the guilty that will not repent, or turn, and be converted,

as he saith in the same place, *Exod. xxxiv. 7.* but to those that turn to him he will shew mercy, as is here described, and they for their paucity in respect to the others, who perhaps would call themselves his People, but go contrary to him, are called *the remnant of his heritage*, and of these he doth not say that they are altogether <sup>s</sup> innocent, and without sin, but supposing their repentance intimated, *vers. 9.* that *he will pardon, or take away, their iniquity, and pass by their transgression*, because they are his heritage, not for their deserts, but of his own free mercy, it being his property *not to retain anger for ever*, to be implacable in his wrath *because he delighteth in mercy*; so is his nature oft described, as, besides the forecited places of *Exodus* and *Numbers*, in many others. *I am merciful, saith the Lord, and I will not keep anger for ever*, *Jer. III. 12.* and see *Psal. ciii. 8, 9.* though they have nothing in themselves to deserve it, yet saith he, *I, even, I am he that bloteth out thy transgressions for my own sake, and will not remember thy sins*; *Isaiah xliii. 25.* This property of mercy (as all others) in him is unalterable, and therefore as he hath formerly shewed mercy to his People, so will he againe do, *he will turn againe, he will have compassion upon us*, which according to the ordinary use of that word, *turn*, <sup>t</sup> may either be expounded, he will againe have compassion upon us, as he hath formerly used to have, or else with respect to what went before. *He retaineth not his anger for ever,* ] He will after he hath chastised us, for our iniquities, by which we have provoked his wrath, in mercy <sup>u</sup> turn againe from his wrath, he will not in anger shut up his tender mercies, *Psal. lxxvii. 9.* but will <sup>v</sup> turn us to himself, and turn himself to us, and have compassion upon us, according to what is said, *Jonah iii. 9.* with like use of the word, <sup>z</sup> *who can tell if God will turn, and repent and turn away from his fierce anger that we perish not?* and *Zach. 1. 3.* *Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, &c.*

*He will subdue our iniquities.* ] The word *subduing*, or bringing down or under, which is <sup>a</sup> usually apphed to the bringing under Enemies, is here well applied to sin, the worst of Enemies, and the subduing of which is a token of greater power then the bringing under any bodily Enemies: in the subduing these will the greatness both of Gods mercy, and power appear; in sin is considerable both the power whereby it prevaleth on men, captivating, and intralling them to it self, and the <sup>b</sup> evils which it pulls on men, or punish-

<sup>1</sup> Jun. Trem. and so an Arab. MS. Version. <sup>m</sup> Chald. Syriac. <sup>n</sup> Ribera. <sup>o</sup> Groß. <sup>p</sup> R. D. Kimchi. <sup>q</sup> Duf. Rib. Menoch. <sup>r</sup> See Calv. Isa vi. 13. and II. 11. Jer. xxxii. Ezek. vi. 8. Joel II. 31. <sup>s</sup> See Abarb. and Kimchi. <sup>t</sup> See Calv. on v. 19. <sup>u</sup> Druß. Grot. and others. See Psal. lxxi. 20. *Return, and quicken, i. e. quicken again.* <sup>v</sup> Druß. <sup>w</sup> Pal. lxxx. 3. and Zac. i. 3. <sup>x</sup> Joel II. 14. <sup>y</sup> Druß. <sup>z</sup> R. Tan-h.

ments, that it makes men liable to; the taking away both these, the word *subduing* will include and require, and both these will God do for his People, by giving them grace, and power to resist sin, and shake off its yoke, and by taking away the punishment thereof, and freeing them from it. The same is meant by *c* those that render and expound *he shall put their iniquities under his feet*, as things that he will not look upon any more, but put out of sight, and mind, quite suppress, or not suffer to rise up and come in sight. In the new Testament are several expressions which agree to this, and make for illustrating it, as, destroying the body of sin in Gods children, that they should not henceforth serve it. *Rom. vi. 6.* that is, should not reign in their mortal bodies, *ver. 12.* nor have dominion over them, *ver. 14.* that God shall bruise or tread *Satan* under their feet. He will so subdue, and put under their iniquities, that they shall not farther have dominion over them, nor *d* rise up in judgment against them. To express further the certain, and utter abolition of them, he adds, *Thou wilt cast all their sins into the depth of the Sea.* Those things which are so drowned in the bottom of Sea, and covered by it, are looked on as out of sight, out of mind, out of regard, no more likely ever to be taken notice of again. *e* Some here think an allusion to be had to a custom used amongst the Jews, who when they would have any thing to be put away out of memory or regard, and from further use, would define it to be cast into the salt Sea, or Sea of Sodom. Of which custom, or expression, some examples out of their writings are brought by the learned Doctor *Lightfoot* in his *Centuria Chorographica*, c. 5. (and see him on *Matth. xviii. 6.*) but whether any such custom among them was in our Prophets time, may be questioned. Others think him to allude to the drowning of *Pharaoh* and his Host (the *Egyptians*) in the red Sea, of whom it is said, *The Sea covered them, they sank as lead in the mighty waters, Exod. xv. 10.* of whom he said, *Chap. xiv. 13. See the Salvation of the Lord, which he will shew you to day, for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.* Especially he having said above, *vers. 15. According to the days of thy coming out of Egypt, I will shew unto him marvellous things.* But however without looking after allusion to any particular custom, or History, the Scope of the phrase according to the customary expression of all Nations and Languages will be manifest, so as to signify, that God will blot out their iniquities, (as he speaks, *Psalm. li. 9.*)

cover them, and no more suffer them to be in his sight, or remembrance to provoke him to anger, or to rise up against them for their destruction. Here again (as hath been observed,) and in the following words, is a change of persons, the third, and the second; *He*, and *thou* promiscuously used, as sometimes speaking of God, sometimes to him, yet without making more difference in the sense then if he had in all the verbs used the same, either the *third* or (rather as a *h* learned Jew thinks) the *second*: which makes that some *i* Translators have not thought necessary so exactly to set them down, as they are in the original, but to put one in the place of the other, the sense being still the same, as to any that peruse them will appear.

20 *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our Fathers from the daies of old.*

*Thou wilt perform the truth to Jacob, &c.]* That which gives him assurance, that God will do for them those good things mentioned, is Gods faithful promise made from of old to them, in their Fore-fathers, which he had confirmed by his Oath, and to it put his seal, which the Jewish *k* Doctors do not unfitly say, is *truth*: so that by these *i* immutable things, in which it was impossible for God to lie, established, it could not fail, but give alwaies firm consolation to those who had right in it. And from it therefore doth the Prophet here give assurance, that God will so as he described, have mercy on them; neither their Enemies, nor sins shall be able to hinder it, because so it was necessary that he might perform, and in so doing should perform the truth to Jacob, and the mercy to Abraham, which he had sworn, &c. That by *Jacob*, and *Abraham*, are meant, not only their persons, but their posterity is on all hands agreed, the promises pertaining to, and having been made good, more to their posterity, then their persons. Here is usually made a question concerning the different meaning of *truth*, and *mercy*, and why one is said to be performed to *Jacob*, the other to *Abraham*. The ordinary answer, both by divers *n* Jews, and *n* Christians, is, that the good promises of God as made to *Abraham* at first, were *mercy*, mere mercy, but in respect to *Jacob*, *truth*. Gods truth was engaged to make good to him, and his posterity, as heirs to *Abraham*, what of free mercy was

*c* Grot. Vat. *d* Dutch Notes. *e* Arius Mont. Ribera, &c. *f* See Jer. l. 20. *g* D. Kimchi. So the Pronouns, *us*, *our*, *their*. *h* R. Tanchum. *i* See Graec. Vulg. Lat. Syr. and Arab. *k* Talmud Sabbat. c. v. p. 55. *l* Ikkarim part. 2. c. 22. Bux. Lex. mag. in *מן אמן*. *m* Heb. vi. 17, 18. *n* R. D. Kimchi, R. Tanchum. *o* See Chr. a Castro.

promised to him, and his seed : which is an easier exposition, and more agreeable to the words, then what *Rab. Salomo* gives, viz. as if the promise which he should make good to *Jacob*, were the reward of *Abraham's* goodness, which he shewed in teaching his Sons to keep the way of the Lord. But here ° other questions are also started, as, why *Isaac* is not here named as well as *Jacob* and *Abraham*, and why *Jacob* is named before *Abraham* : but what ever pleasing or probable answers are, or may be given to these questions, it seems not convenient at all to make them. For this would be to question why the holy Spirit by the Prophets spake as he did, and not as men would think fit he should have spoken, as if they were fit to teach him, or prescribe a method to him. We shall not therefore insist on them, only we cannot but take notice, what occasion that fierce Jewish Doctor *Abarbinel* takes in his answer to the first of those questions, of venting (as on all occasions he doth) his malice against Christians, while he thus saith, "Because from *Abraham* came *Ismael*, and the *Assyrians*, which shall hereafter be at peace with *Israel*, therefore he saith, that when God shall perform the truth to *Jacob*, i. e. the truth of those things which he revealed to him in the Vision of the Ladder, *Gen. xxviii. 12, &c.* wherein, he saith, God shewed to him all that concerned both the captivity, or dispersion of his posterity, and their restauration therefrom, in the redemption, or restauration of his seed, He will shew mercy also to *Abraham*, in that the *Assyrians*, the Sons (he saith) of *Keturah*, which came from him, and the Sons of *Ismael* shall receive the Law of God, and shall be subject, or submit themselves to *Israel*. But he makes no mention of *Isaac*, because *Esau* who came from him, shall have no portion, or inheritance in the Law of God, nor in the peace of *Israel*, for there shall be none left remaining to *Esau*. This is his precise determination of the question, in which his aim appears to be, to cut off the posterity of *Esau* from any lot, or part in those blessings promised of old to *Abraham*, and from all mercy. But though *Isaac* be not named, yet was not his son *Esau* then in his Grand-father *Abraham's* Loins, as well as other of his posterity, and so under him comprehended as well as they; though *Jacob* (as to the Land of Promise) carried away the blessing of the inheritance: and so did *Isaac* from *Ismael*, and the Sons of *Keturah*? And what is here to exclude him more then them? Besides the Promise made to *Abraham* is of larger extent, reaching to all Nations, and fami-

lies of the Earth, *Gen. xii. 3.* and *xviii. 18.* and *xxii. 18.* Among those all sure those of the progeny of *Esau* also must be included. And though *Isaac* be not here expressly mentioned, yet is he according to the judgment of the Chalde Paraphrast, who adds his name, manifestly comprehended, and understood, and to him the like Promise was made as to *Abraham*, that in his seed should all the Nations of the Earth be blessed, *Gen. xxvi. 4.* With him he did establish also the blessing of all men and the Covenant, so that though he made it rest more peculiarly upon the head of *Jacob*, and the right of primogeniture being transferred to him, his posterity enjoyed the promised Land; yea and as for spiritual blessings they had the preeminence also, in that they had the Oracles of God committed to them, his Law to direct them for obtaining the promised blessing: and to them did pertain the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises; yea and that of them according to the flesh, Christ that promised seed in whom the blessing was to be extended to all the Nations, and kindreds of the Earth, came: and therefore at his coming, he was first sent to bless them, *Act. iiii. 26.* And it was necessary that the glad tidings thereof should first be published to them, *Act. xiii. 32.* and *46.* yet was there by vertue of the Promise made to *Abraham*, and repeated to *Isaac*, mercy also, and a blessing for all other Nations that should come in. Why shall *Esaus* posterity be excepted against, and utterly excluded, even *Isaacs* Sons, to whom he gave also a blessing, though inferior to *Jacobs*, when as the word all is general without limitation? and we see *Am. ix. 12.* a Promise of the reception of the remnant of *Edom* also, as well as of other Nations. But what do we plead for *Esaus* posterity, when it is manifest that the Jews quarrel is not here against them that are really so, but against those whom he, with others of them, is pleased to bestow that name or title upon, viz. Christians, without any reason at all, but what is absurd, ridiculous, and altogether false. Onely, the *Edomites*, or *Esau*, were a name most hateful to them, (contrary to the plain Command, *Deut. xxi. 11. 7. Thou shalt not abhor an Edomite.*) and therefore to shew their irreconcilable hatred to them, they would call them by that name. We have no reason to take it to our selves, nor acknowledge it: but with greater reason then they who are Israel only after the flesh, do all true Christians (of what Nation soever, and from whom soever descended) challenge to themselves the name of *Israelites*, to be the

° Abarb. P Ecclus. xlii. 22. q R m. iii. 2. f Rom. ix. 4. g Gal. iii. 16. t See the reasons in Buxtorf's Treatises, at the end of Cozari. y 1 Cor. x. 18.



\* *Israel* of God, and being of the Faith of *Abraham*, to be the *children of Abraham*, *Gal. III. 7.* and so to have right to the truth, which God had by oath confirmed to *Jacob*, and his mercy to *Abraham*, to whom was before preached that Gospel, *in thee shall all Nations be blessed*, v. 8. for the Promise was not to *Abraham*, or to his seed through the Law, but through the righteousness of Faith, *Rom. IV. 13.* and is sure to all the seed, not to that only which is of the Law, but to that also which is of the Faith of *Abraham*, who is the Father of us all, *ibid. v. 16.* On refelling his calumny therefore in calling Christians, *Edimites*, or *Esanites*, and excluding us in that notion from any part in that mercy to *Abraham*, we shall not longer stand, it having no other ground then the inveterate malice of those who have refused their own mercy towards those, who have embraced and laid hold on it. That we may return therefore from this digression to the words of the Prophet, we may from the words, and concessions of him, who hath occasioned it by this his question and answer to it, take advantage for our summing up of what is given us to understand from them; as 1. that the mercy in them mentioned, belongeth not only to *Israel* after the flesh, but to those of other Nations also, as he allows to the children of *Ismael* and *Keturah*, who shall come in to God, by the obedience of Faith, and so become of his *Israel*, being of *Israel's* Faith. 2<sup>y</sup>. That the mercy here promised was to be made good at, and by the coming of the Messiah, which is meant by the time of Redemption, or restauration by him mentioned. Thus therefore as to the scope of the words we conclude, that these words, as a conclusion of the former Prophecy concerning the restauration of the Jews, and the confusion of their Enemies, contain an assurance of a temporal or corporal deliverance to them, and were accomplished when God remembering his Covenant made with their Fore-fathers, accepting of their conversion, pardoning their sins, and blotting out their iniquities, did free them from the Babylonish captivity, and bring them back into the promised Land; but that the expressions are such as giving to expect all that by vertue of Gods truth to *Jacob*, and mercy to *Abraham*, and oath to their Fore-fathers, was to be expected, seem to include a Promise of Christ, that seed of *Abraham*, in which all the y kindreds of the Earth were to be blessed, with all the benefits of his Redemption, and so were by him fulfilled in an higher manner, not of giving to the Jews any victory over all Nations, and earthly possessions,

and dominion as they fondly expect, (as we have above shewed, and the Author we have last mentioned, here plainly intimates in his words cited) but of rescuing all that come in to him, and lay hold on his Redemption, both Jews, and Gentiles of all Nations, out of the hands of worse Enemies then the *Babylonians*, even sin and *Satan*, and making them Citizens, not of the Earthly, but of the Heavenly *Jerusalem*, heirs of the Kingdom of Heaven, and conferring on them all spiritual blessings. This also being comprehended in these words, was fully made good by Christ taking on himself the seed of *Abraham*, and coming into the World for the work of our Redemption, and setting up his Kingdom among men, and calling them without exclusion of any Nation or condition, into his Church. Thus to understand the words of Christ, and his Kingdom we learn, both out of the Hymn of the blessed Virgin *Mary*, and of *Zachary* in the first Chapter of *S. Luke*, in both which much like the same expressions are used as here: and in the first it is said that by Gods sending of Christ, *he had holpen his servant Israel in remembrance of his mercy, as he spake to our Fathers, to Abraham, and to his seed for ever*, vers. 54, 55. and in the other, that God had visited, and redeemed his People, and had raised up an horn of Salvation for us, in the house of his Servant *David*, as he spake by the mouth of his holy Prophets, which have been since the World began; That we should be saved from our Enemies, and from the hand of all that hate us; To perform the mercy promised to our Fathers, and to remember his holy Covenant; the oath which he swore to our Father *Abraham*, that he would grant unto us, vers. 68, &c. In Christ therefore was that which is here mentioned, Gods truth to *Jacob*, the mercy to *Abraham*, which he had sworn unto the Fathers from the daies of old, performed: in him fully; <sup>a</sup> yet so as to be still in performing unto the Worlds end, by his calling into his Church, both Jews and Gentiles, and offering his Salvation to them, and blessing them with all spiritual blessings, which Salvation that the Jews will not acknowledge but reject, and him that brought it, to expect only a temporal restauration by one whom they fancy yet to come, is their mere groundless obstinacy, envying the extent of Gods boundless mercy promised in the seed of *Abraham* to all Nations, for which we pity them, and desire God that he would open their eyes, that they may see, and acknowledge, and lay hold on his Salvation, <sup>b</sup> which he hath prepared before the face of all People, a light to lighten the Gentiles, and the glory of his People *Israel*.

\* *Gal. VI. 16.* y *Ad. III. 25.* z *Heb. II. 16.* a *Mercer. on Amos IX. 13.* b *Luk. II. 30, &c.*

Thus much as to the words of this Prophet. We may only add an observation, which the fore-mentioned Jew takes from an ancient Author of theirs; viz. that there is not any denuntiation of hard things to *Israel*, which is not concluded with promise of mercy. Among other instances (as out of *Moses*, *Hosea*, *Joel*, *Amos*, *Jeremiah*) he brings this conclusion of *Micah's* Prophecy, in which after several Judgements, he shuts up all with words of comfort. And very remarkable in that kind is indeed this conclusion, which to shew how greatly God delights in mercy, is uttered in

words giving assurance of mercy, not only to *Israel* after the flesh, upon their repentance, but to all that shall in Christ, the promised seed by Faith, lay hold on his Promise made to *Abraham*, and in him to all the kindreds of the Earth, so that the Gentiles also reading it, cannot but glorify God, and rejoice with his People, and sing unto him that Hymn which the <sup>d</sup> Apostle shews to be fitted to them, viz. *O praise the Lord all ye Nations, praise him all ye People, for his merciful kindness is great towards us, and the truth of the Lord endureth for ever, praise ye the Lord.*

<sup>c</sup> Arab. out of Siffre, in which Book it is, p. 60. at the beginning of his Exposition of Deut. xxxiii. and see Yalkut. <sup>d</sup> Rom. xv. 9, 10, 11. Psal. 117.

*The LORDS Name be praised.*

*Some things to be taken notice of, and inserted  
in the places cited.*

**M**ICAH 4. 5. in the Note on that Verse, the last line of the first Column, after, *rendred*, adde, by many, *But we*, will be rather rendred as it is by ours, *And we*, &c. at the end of the Note, for alteration, read, *affeveration*, &c. and adde; *Vatablus* in his Notes in the Edition *in folio* by *Robert Stephens* saith, that this expression of walking in the Name of God, or the Lord, &c. is an Hebraisme, (why it need so be called I know not) he saith here that the meaning of it is, to worship or serve God. The like expression occurs, *Zach.* 10. 12. they shall walk up and down in his Name, and there in the lesser Editions of those Notes in 4<sup>o</sup> and 8<sup>o</sup>, he saith the meaning is *freti auxilio Dei*, trusting on the help of the Lord. And indeed both those doth it manifestly seem to imply, 1. To own God for their God, and to cleave only to him, and him duly and faithfully to worship, invoke, serve and obey, and to conform their lives to his will and precepts, which is called walking with God, *Gen.* V. 22. or before him, *Gen.* xvii. 1. as the contrary behaviour, walking contrary to him, *Levit.* xxvi. 21. 2<sup>y</sup>, To have affiance in him to place their trust and confidence in him, and on him, whose Name is a strong Tower, *Prov.* xviii. 10. to rely professing that their help is in the name of the Lord, *Psal.* cxxiv. 8. These Notions of walking in his Name, however they may be considered as distinct, yet cannot be severed in the subject so as that they should be one without the other. For he that doth not rightly own God, and cleave to him alone, and faithfully serve him, cannot have any grounds to rely or trust on him for good and protection, but he that doth adhere to him, and duly serve him, may with confidence depend on him, and shall find from him assured protection. These meanings will easily be made out of the use of the single words, which they have besides their proper signification, as walking is used for living or framing the course of ones life, or conversation, behaving or deporting oneself, or continuing in any course of living, and as the Name of the Lord is used either for his doctrine, worship, Religion, will and commandment, or else his power, assistance, blessing and protection. They will live in constant fear of him, and obedience to him, and without fear of any others in confidence of his assistance and protection. To walk in the Name of God will be to give up their selves to him, either as the object of their worship, or of their confidence: the expression here we look on as including both these and

that seems the full import of it.

*Micah* V. 3. page 51. col. 2. line 13. read; of some foregoing passages, as c. iv. 13. and the 1. verse of this Chapter. p. 52. col. 1. l. 9. after what they say, adde, Besides these, there is also another exposition hinted by *Abarbinel*, as extravagant as any of the other: *viz.* Therefore, *i. e.* because the Children of *Israel* forsook the House of *David* (of which the Ruler ought alwaies to have been) God shall give them up into their Captivity, untill the time that she which travells hath brought forth, in many distresses and sorrows, so declaring that the destruction of the ten Tribes should be for that sin; And as for *Judah* and *Benjamin*, which did not forsake *David* their King, yet they also shall go into Captivity as well as the other, wherefore he saith, and the remnant of his Brethren shall return unto the Children of *Israel*, *i. e.* to go into Captivity as they went. Thus he saith the words may be also interpreted; but I suppose none else will so think, except some who as he will seek to say any thing, without considering whether it agrees with the words, or makes any probable or tolerable sense (as this Exposition plainly doth neither) rather then embrace the true meaning, if it make against what they are obstinately set on.

*Micah* c. V. immediately after the 14. verse adde,

*And I will pluck up thy Groves out of the midst of thee.*] Of what use consecrated Groves were anciently, in the times of Idolatry, we may easily perceive out of the ancientest Records, *viz.* the Books of *Moses*, as *Exod.* xxxiv. 13. where *Israel* being forbidden to make any Covenant with the Amorites and Canaanites, and other Idolatrous Nations, are commanded to destroy their Altars, break down their Images, and cut down their Groves (as wherein they worshipped, or did honour to their Idols) as appears again, *Deut.* xii. 2. 3. Ye shall utterly destroy all the places wherein the Nations, which ye shall possess, served their Gods, upon the high Mountains and upon the Hills, and under every green Tree, and you shall overthrow their Altars, and break their Pillars, and burn their Groves with fire. So we read that *Israel* served *Baalim* and the Groves, *Judg.* iii. 7. and again c. vi. 25, 28. we read of *Baals* Grove; and the Israelites to keep them from Idolatry are commanded not to plant a Grove of any Trees near unto the Altar of the Lord their God, *Deut.* xvi. 21. notwithstanding which command, as *Israel* afterwards fell to Idolatry, so they fell also to planting



planting of Groves to the honor of Idols, and worshipping them in them. So *Maacab* the mother of *Asa*, made an Idol in a Grove, I. *Kings* xv. 13. And *Ahab* setting up the worship of *Baal* made a Grove, I. *Kings* xvi. 33. and had his Prophets of the Groves, c. xviii. 19. so of the Grove in *Samar*a we have mention, II *Kings* xiii. 6. and that the Israelites doing things that were not right against the Lord, set them up Images and Groves, *ibid.* c. xvii. 9. 10. and made them molten Images, even two Calves, and made a Grove, v. 16.

and that *Judah* left the Lord their God, and served Groves and Idols, II *Chro.* xxiv. 18. by comparing which and like places will here easily be understood what is meant when he saith, He will pluck up their Groves, *viz.* that he will take away those parts of Idolatry also, whether the words be taken with some as directed to the Chaldeans, or with others to the Israelites, the use of Groves in the worship of their Idols having been common to both, So will I, &c.

## ERRATA.

PAGE 1. Column 2. l. 28. read Judgements. p. 2. c. 2. line 24. read one. p. 3. l. 1. infere *fig.* or. *ibid.* l. 43. infere (,) post *Israel*. p. 5. c. 2. l. 30. r. *That*. p. 7. c. 1. l. 13. post *Aphrah* infere (i. e. *duft*) *ibid.* l. 57. r. —*lasti*. p. 9. c. 2. l. 54. infere (\*) ante *sonne*, & post *Trem.* in Margine. p. 11. c. 2. l. 23. r. *eff.* *ibid.* l. ult. post so infere (2) p. 13. marg. l. 3. r. *Menoch*, l. 4. שׁכב. p. 14. c. 2. l. 4. r. *article*. p. 16. c. 1. l. 31. post —*ring*, infere *them*. p. 17. marg. l. 1. ante *Christ*, infere *but he approves it not*. p. 23. marg. l. 1. post *Tarn*, infere *Joseph Kimchi*. *ibid.* post *Druf.* infere R. *Joseph Kimchi* in R. *Dav. Kimchi*. p. 32. c. 2. l. 54. post *Nations* infere, on. p. 33. l. ult. post *rendred* inf. by many, *ibid.* c. 2. l. 1. r. *rendred*, as ours read, *ibid.* l. 47. r. *affeveration*. p. 37. c. 2. l. 7. r. *concern* us. *ibid.* l. 51. r. *come*. p. 44. c. 2. l. 26. r. *vengeance*, he saith, p. 51. c. 1. l. 51. pro and. r. *with*. p. 54. marg. *Melachim*. p. 60. c. 2. l. 1. r. and the. p. 61. c. 1. l. 23. r. *be*. *ibid.* c. 2. l. 23. r. —*vation*. p. 62. c. 2. l. 23. r. VI. p. 65. c. 2. l. 23. r. *Israel*, on. p. 67. c. 2. l. 51. r. *wearying*. p. 68. l. 47. r. *Preface* of. *ibid.* l. 56. r. —*Father*. p. 71. l. 10. r. and it. c. 2. l. 46. r. *willingly*. p. 72. l. 42. r. *ends*, and in. p. 83. l. 1. dele on. p. 78. l. 13. r. it seems. p. 88. l. 25. r. *men*, among. For. p. 89. c. 2. l. 53. r. *good*, a. p. 90. l. 54. r. *hope of adv* — c. 2. l. 46. r. *wrest*. p. 91. l. 7, 8. dele parentheses. p. 94. c. 2. l. 26. r. of *Gods Promise*. p. 96. l. 24. —*cy*, they have. *ibid.* l. 31. —*miser*) and so. p. 97. l. 8. r. the *decree*. p. 98. l. 44. post *over*, infere *shall be far removed*. p. 100. marg. post MS. infere *see Note on Hosea ix. 14.* p. 102. l. 8. dele 3<sup>d</sup> y. & infere 3<sup>d</sup> y Post *woods*. l. 10. p. 104. c. 2. l. 12. r. *manifest*.

It was not soon enough observed that this Table was drawn up in Latin; the English Reader, therefore, may every where in it for *post* read *after*; for *infere*, *inserts*, for *ante*, *before*, for *ult. last*, for *ibid.* there also; for *dele*, *blot out*. Other mistakes, as *literal faults*, *mispointing*, &c. are left to the judicious Reader's correction.

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